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WOODSTOCK LETTERS

VOL. XXI., No. 2.

THE JOURNAL OF A WESTERN MISSIONARY.

St. Louis University, April, 1892.

Rev. Dear Father,

P. C.

Our archives possess a very precious book in manuscript, which is called the "Linton Album," but is really a Journal of Father De Smet. Dr. Moses Louis Linton was a close friend and ardent admirer of the great missionary, and received from him very full accounts of the journeys and voyages made in the interest of the Western Missions. These accounts were elegantly transcribed into what we may call a rather sumptuous album. In many cases, original letters were inserted. Altogether, it is Father De Smet's own autograph writing which predominates in the album. When the good doctor died, he bequeathed the valuable records to the St. Louis University.

The range of narrative and description covers not only what the famous missionary himself accomplished and experienced, but also various matters, incidents and experiences of other fathers, with biographical notices and photographs inserted. Substantially, however, it is a set of memoirs about Father De Smet himself. Much of what it contains is, no doubt, incorporated in the published volumes of "Indian Sketches." But there is much more which volumes of that kind could not reproduce. A cloud of associations rises in the mind, as persons or places are mentioned, are sketched with pencil, commemorated in verse, annotated

with scholia. An atmosphere of recollections places the reader in the midst of the life and progress which characterized the early half of the present century in the midland and Rocky Mountain region of the United States. Obvious as is the difference between the seeming romance of a life spent thus on the plains, or in the hills, and so many other lines of life pursued in an even tenor, which scarcely afforded variety enough to give matter for a general description, yet the intermingling of names in the memoirs, the intercourse of letters, the identical resources, which all the divers ministries of the province are seen to be drawing from, naturally throw the mind into a network of associations, and where so much is very different it is easy to see how much is still the same.

The minutes of Father De Smet's travelling life begin with the year 1821, when he first left Belgium. From that date the narratives in the Album continue up to 1871. There is a sum total of miles noted on page 37, where the diary properly begins:—"Skeleton for the Album of a Physician of P. J. De Smet's travels; 179,032 miles." I take it, this sum comprises all the journeyings of those fifty years. There is some mention of railroads, when the records are about his crossing the Eastern States or travelling through Europe; but by far the most significant portion of his life was spent in the saddle, or in the traders' boats of the upper Missouri, that is, from St. Louis two thousand miles up to the Yellowstone and Fort Benton. The sum total is a fair exponent of the physical work and endurance of this man with his iron constitution. Similar physical endurance was exhibited for half a century by men like Father Damen and Father Weninger, but in a very different field. Were an arithmetical exponent allowed for indicating the spirit of zeal which animated men like these, it might be applied in that sense too. And we should have a right to multiply it by the round sum of the number of men who have worked and died here, to form some estimate of the corporate life of the province as a whole. Even so, it could scarcely be considered to cover forces of another kind, directive and conservative, which remain behind the operations of expansive energy.

It is evident that Father De Smet stood on a vantage-ground of his own, as regards the general edification of the Church and the extending of the Society's influence. He was equipped with natural endowments of a very high order for the life of a traveller. He may have been conscious of possessing such qualifications, and have cultivated them from his earlier years. For it cannot fail to strike the read-

er of his memoirs that the young priest comes to this precise field of activity admirably qualified with acquired sciences to turn his opportunities to the best advantage. In the Album, we have whole pages on the zoology, botany, geology, mineralogy and geography of the valleys, rivers, and mountain ranges which he sees. He cannot cross the Atlantic, which so many have occasion to admire, without pencil sketches of the icebergs and the northern lights. In the Rocky Mountains he pencils "mock-suns," sources of rivers, herds of buffaloes. He is an apt observer of character; and his illustrations show off the Indian figuring in various situations, perorating in the grand council, dancing the medicine dance, or, in the midst of a mounted war-party, pointing out to the missionary himself from a rocky peak some splendid scene lying before and beneath them. The grey-haired black-robe, with head uncovered, is looking fixedly at the prospect, seeing far deeper than the painted chief imagines.

On page 42, he gives one of his usual tables of distances, from St. Louis to Fort Union—2,322 miles. Then follows this note: "N. B. The number of bends of the Missouri, from Bellevue to the mouth of the Yellowstone River is 256. In the same distance, the number of its islands is 42." Bellevue is just below Omaha. His "First Sight of the Rocky Mountains" he celebrated with verses, upon the theme:

Dies venit, dies tua
In qua reflorent omnia;
Laetemur nos in viam
Tua reducti dextera.

It is a scene of solemn loneliness. He salutes it in the light of days yet to come:

V.

All hail majestic Rock—the home
Where many a wanderer yet shall come;
Where God himself from his own heart
Shall health and peace and joy impart.

VI.

Sorrow adieu—farewell to fear—
The sweet-voiced hymn of peace I hear;
Its tone has touched the red-man's soul:
Lo! o'er his dark breast tear-drops roll!

To a "Grêle et Trombe sur le Nebraska" he dedicates a poem in French (p. 35). Later on (p. 47), we have a much longer poem on the same subject in English, which he closes with the *naïve* parenthesis "(à la Longfellow):"

. . . . From the river to the heavens,
Rose a shape of vast dimensions—
Rose a spiral form of vapor—
Vast abyss of gathered vapors,
From which struggled with loud thunder
Rolling clouds of darkest color;
Gulfs unfathomed like the whirlpools
That abound in seas Norwegian. . . .

Nor does he fail, in the interest of future generations, to lay an impost on the *naïveté* of others. For instance, he writes a stanza in four languages (p. 36.), on the "Vigilance, Courage et Naiveté d'une Sentinelle," who at his post gave the alarm "Indians!" roused the whole camp, as was his bounden duty in such an emergency, only to be found by the bustling soldiers fast asleep at his post, and giving the well-timed alarm—in a dream!

A popular narrator, like Father De Smet, must not only have been qualified to put in the lighter touches, wherein so much of the charm of description lies, but also have had a ready eye for the minute incidents and observances of life. This is exemplified in little elegant pleasantries, of which I must give one example in full. It is a Souvenir for the Patronal Feast of his friend, Dr. Linton who, on his conversion, had assumed the name Louis (p. 79). The epigrammatic missionary takes for his cue, on the occasion, a profound grammatical observation of Bray: "N. B. L'if (selon Bray) est l'emblême de l'immortalité de l'homme—c'est un arbuste toujours vert." I cannot say, whether the epigrammatist is quite alive to the pleasantry involved if the same profound reflection be carried over to the English language, and be applied to that world-renowned conjunctive particle, "if," which poets have thought it worth their while to celebrate in immortal rhyme: "If 'ifs' and 'ands' . . ." and so forth. Be that as it may, the philosophical mind must be charmed to think that, unharmonious as the rasping voices of grammarians usually are, in this case a Bray can be an exception, striking the melodious note, that "if" is a spray ever green, very green! Upon such a theme, Father De Smet discourses thus to his friend:

Une Branche de l'immortel *if*
Dans toute sa declinaison,

Presentée au Docteur Moïse Louis Linton
à la Fête de St. Louis son illustre Patron.

Acceptez les souhaits d'un humble *Substantif*,
Au nom duquel s'attache un gros-gras *Adjectif*.

Je veux chanter, en vers votre *Nominatif.*
Ma muse aujourd' hui a pouvoir *Genitif,*
Et pour elle Apollon est devenu *Datif.*
N'en faites pas, Docteur, un cas *Accusatif!*
J'ai voulu—Mais Phoebus, sourd à mon *Vocatif,*
Malgré moi, m'a réduit au plus triste *Ablatif.*
Agréez, aujourd' hui, mon zêle *Positif;*
Un zêle sans égal et sans *Comparatif;*
Un zêle qui vous est au *Superlatif!*
Ah! si j'étais pourvu d'un verbe assez *Actif,*
Vous verriez à quel point tout mon coeur est *Passif.*
Que ne puis-je à vos yeux le rendre *Indicatif!*
Éprouvez-le, Docteur, au mode *Imperatif;*
Vous me verrez alors surpasser *l'Optatif.*
Mon grand respect pour vous garde le *Subjonctif.*
Mes autres sentiments sont a *l'Infinitif!*

I do not feel at liberty to quote at large for the readers of the LETTERS either from the accounts of travels or the description of persons and places. I might be rehearsing what is already public property in Father De Smet's published writings. His letters which appeared in the religious journals of Europe are well known as having done a notable service to the Church in America and to the Society. We may remark too on the literary finish with which he took care to have his productions set off in English. He was, in his own line, typical of much that was going on about him in those days,—days somewhat remarkable for men of iron constitutions and a determination to match. His intrepidity and the evident ascendancy he possessed over the savage tribes captivated the military mind itself. When generals and troops could not, with any degree of prudence, expose themselves beyond certain lines of the frontier, and even when accredited messengers of peace went on their mission at the peril of their lives, he and others like him were seen to observe little of the conventional rules of self-protection, either in their expeditions or in the equally trying permanency of their residence among the Indians, just like the missionaries of old. And, when Father De Smet accompanied the peace commissioners, it was not so much under cover of armed forces that he ventured among the hostile tribes, as it was under the spell of his name and influence that the generals and their forces shaped their movements. We have a formal acknowledgment of this, in an autograph note of General Terry, countersigned by Generals Harney and Sanborn (p. 147). They say among other things: "We are satisfied that, but for your long and painful journey into the heart of the hostile country, and but for the influence over even the most hostile of the tribes, which your years of labor among them have given to you, the results which we have reached here could not have been accomplished."

While he was performing feats which astonished the secular world, some may be inclined to consider that his work was more than surpassed for its intrinsic value by the steady apostleship of others, whose lives were unintermittingly spent in those out-of-the-way countries. For example, we have on page 101, an elegant hand-drawn map of the Kansas Valley, at St. Mary's, sent to Father De Smet by Father Dumortier in 1866. There are two dozen stations marked as having for their base of operations the central mission of St. Mary's. Extend this; multiply it, with modifications, so as to cover much of that extent of country, now seven hundred miles long by three hundred wide, which forms the present Province of Missouri; and there where the missionaries began so, and laid the foundations of the Church, we have a dozen dioceses to-day. A settled priesthood, well organized, is gathering in the harvest where these apostolic adventurers went forth to sow the seed.

Very different indeed it was, this romance of the plains and the hills, from the journeying of the home missionaries, by the hundreds of thousands of miles, year after year, in well-provided railroad cars; but it was not more different in that respect than in the fact that the missioner of the cities came into more contact with souls, in a single week, and was more of a dispenser of grace during that short time, than the Indian Missionary could hope to be in a very long period. And the same may be said of the studious life in the college, where, amid books and laboratories, the professor acquired more and dispensed more, in a few brief weeks, than the travel-worn missionary could collect or describe in years. But the spirit of labor, of devotion, of systematic propagation of the faith was the same in all, and their combined forces rendered possible the age of plenty which is the life of the province now, in studies, in fruits of zeal, and in absorbing and ever widening labors.

THOMAS A. HUGHES.

ABOUT TEACHING.

Two scholastics—a theologian and a philosopher—were taking an after-supper stroll at St. Inigo's. The repose of evening and of the scene was conducive to grave thinking, which found utterance in grave discussion. Philosophy just finished had not subdued the philosopher's inborn ardor; in truth, the larger knowledge seemed rather to have fostered in him a keener power of impulse, which at times broke forth into splendid flashes of enthusiasm; he was, in a word, "nourishing a youth sublime." This enthusiasm was now directed towards college life on which he was about to enter. His companion, too, had had his impulsive period—those dear days of illusions which were sweet to recall; a varied and severe regency, however, had toned down impulse and illusion to sober conservatism and habitual self-repression; but, even though the glorious thrill was o'er, he could still sympathize with it in others. The natures of the two men were in many ways congenial, and hence intercourse begot mutual expansiveness. At first they talked informally of the scene around them; of the pioneer Jesuits who bore above the Maryland colonists the stainless banner of truth and civil liberty; of their loyal daring in difficult days; of their patient waiting in that weary springtime when the seed had been sown that was ripening now into the fulness of the white harvest. The philosopher, with that fine faculty which nature gave him and which education had refined, delicately passed from topic to topic, until at last the older man threw off reserve, and mere talking blossomed into conversation. The college statistics published in a late number of the LETTERS supplied ample material for and were the proximate cause of the following dialogue.

Philosopher.—Having carefully studied the college statistics in the LETTERS, I tried in vain to find a reason for this signal and, I might say, sudden appreciation of our colleges and of our system, which the large increase certainly bespeaks.

Theologian.—The reason is not far to seek. Our system must always prevail in as much as it is a system, but chiefly because it is a perfect system. Our success may for a time be slow, but under ordinary circumstances doubtful never.

Heretofore we have been retarded and have in a certain degree lost prestige by the unavoidable necessity of employing secular teachers; now, however, that our own men are numerous enough to teach all the classes an immediate and visible improvement has been perceived by the keen eye of the American public.

P.—You speak very modestly. To me, however, it seems, that a great share of praise is due to the faithful men, who, few though they have been, did the work of many, and especially to the teachers of recent years, who have so jealously guarded our good name and have handed down to us of the rising generation colleges almost perfect in discipline and studies.

T.—I am well aware that you do not intend to flatter. We did our duty and employed the *Ratio* to the best of our knowledge; and the *Ratio* administered by zealous and loyal Jesuits will always win, even in the face of financial disadvantages, as against mere monied institutions and eclectic systems. When we shall have perfected a few details, our colleges will occupy their proper position—they will be models, which even Protestant Universities will not be ashamed to imitate, as they have not been ashamed to do in the past.

P.—I am curious to know these details, for the spirit of reform is strong within me. I suppose all young men are reformers, until they have acquired a larger experience which begets a larger toleration. Is premature admission to the classical course one of these details? I ask this question, because I have always been convinced that I began the ancient classics before I had made due proficiency in the elementary studies—English grammar, geography, history, etc.

T.—Your case is not exceptional. The evil of premature admission to the college course is not uncommon. Let us take a case. Percy Playfoul drives up to the college with his tearful mother. He is at once ushered into the great presence of the prefect of studies, who, skilful man that he should be, discovers in a trice that Percy cannot tell an objective case from an interjection; that to do and to suffer are to him grammatically identical. The prefect in his best manner informs Mrs. Playfoul that her boy has a great mind, which should be kept in abeyance until his body is better developed; that a year at home in the sunshine of maternal love would fit him physically for the renowned intellectual career that was surely awaiting him; that to give immediate scope to that intellect now might prove fatal. Mrs. Playfoul wiped her tears away at the prospect of having her dear boy at home for another year. She was overjoyed that she

had at last found one man of true discernment, who saw at a glance what she alone had seen before. How swift these Jesuits are, she thought, to detect genius. But the command of Mr. Playfoul senior was stern and unmistakable; Percy must not return to the Playfoul mansion. She states her difficulty, and the prefect not being a hard-hearted man yields, and Percy is enrolled. Now this boy had a fair memory and hence had little difficuly with the declensions, but when it became necessary to apply the principles of concord, government, analysis and the like, the poor boy "groaned and agonized." And the difference between the active and passive voice remained a mystery to him for many a day, until at last the natural bravery of the lad gave way to discouragement and consequent indifference. His whole course was beset with difficulties; his only ambition was to make his class each year, a thing which he often failed to do; he was a clog on the wheels of the class and a scandal to the studious. It is needless to add that he missed the beauty of the classics, that he was an inferior graduate and no credit to the college. I fancy that the monk in the exorcism, whom the devil twitted with the famous *hoc est aliud rem*, must have begun his Latin prematurely.

P.—You are very graphic and have such clear views on this matter of entrance that I shall presume on your kindness to ask you a few questions on teaching in general and about the grammar classes in particular, as it is quite probable that in a few weeks I shall be teaching grammar. At the very start I must apologize for the ignorance of the *Ratio*, which my questions will reveal. Philosophy has driven out of my head what had been so carefully explained by my respected teachers in college and in the juniorate. Please explain to me how the prelection should be given and the secret of its success in the hands of competent masters.

T.—Convinced of your candor, I shall answer in the same spirit, eschewing all claim to be a master in the *Ratio*. Now in the prelection, what is called the *argumentum* calls for a word or two of explanation. This *argumentum* consists in a brief statement of the meaning and drift of the passage to be translated. This statement should be in the vernacular for the lower classes; in Latin, however, for the higher. Without this *argumentum* the students will be working in the dark, will be deprived of a powerful incentive to arouse interest. Without it the thread of the narrative is lost and blind routine takes the place of living, intelligent appreciation.

P.—Quite so; I follow you with the greatest pleasure and interest.

T.—When I shall begin to weary you, do not hesitate to check me. To resume. After the *argumentum* comes what some people would call a literal translation. I should call it a phrase by phrase or simply a phrase translation, in which as the *Ratio* lays down the compact phrases—without cutting or dividing—are expressed in the precise vernacular equivalent. In this way, as you perceive, a clear line is drawn between the idioms of the different languages, the ear is attuned to the genuine ring of what is truly Latin coin and the future theme is made easy, instructive and interesting as I shall explain later on. A word for word translation, as it is called, is an abomination and altogether foreign to the *Ratio*.

P.—You instruct me more and more. Please continue.

T.—After this phrase translation, which reveals the subtle shades of difference of idiom, succeeds the most difficult and important part of the prelection. This translation should be as elegant as the teacher, after much care and repeated endeavor, can produce. He should express the original thoughts in such English as the best masters employ; no half-Latin, half-English constructions; no feeble rendering of epithets; in a word, no doggerel prose. On this translation we base our reputation as teachers of the classics and of English too. If it is well done we can educate English scholars; if it is ill done the whole flavor of the classics is lost, and we should not be surprised, if students at the end of their course ask us wherein consist all the vaunted beauty and perfection of Latin and Greek, nor should we be astonished if parents complain that their sons have learned neither ancient classics nor their own mother tongue.

P.—Now you begin to frighten me, for all this supposes more labor and preparation than one can bestow, especially when you consider the many subjects to be taught and the short time that remains for private study.

T.—I should be very loath to frighten or discourage you. Nevertheless I am forced to say that the teacher must be convinced of the absolute necessity of arduous preparation. Hence you see the mistake of those who fancy that because they have been appointed to a low class they will have an easy time. Let us see. Mr. O'Tium, after many years' experience, is told off to teach Vergil. To-morrow he will give a prelection in the "Pollio." To-night he reads it over, taking in the full drift of the poem as he goes. He understands it thoroughly; nay, he is quite alive to its every

beauty. He lays the book aside and thinks no more about it till class begins. Now observe that he is only able, from his own showing, to give the *argumentum.* He has not carefully examined the peculiar Latin idioms and their English equivalents. Hence, he cannot do full justice to the phrase translation. But how about the clear, expressive, elegant English version! Suppose that he has given more time to preparation. Let him read aloud to himself after he has gone over the passage even a second time. I seem to see him blush. Will his English give the students to understand that this is one of the finest gems in all Latin literature? Perhaps my few remarks will help you to realize that the greatest masters of English style have become such by translation. Try sometime when you have leisure in the coming short vacations to translate Ovid as Irving would, or an essay of Cicero in Newman's style, or a speech of Demosthenes in the Gladstone or Macaulay manner. You will find it difficult, but you will find, too, that translation is a powerful, if not the chief means, of acquiring a perfect English style.

P.—But would not English of this kind be lost on the average small boy in the grammar classes?

T.—At first indeed he will most likely fail in appreciation, but by degrees. he will acquire a relish for his authors, so that when his grammar course is over he will be ready to study literature with pleasure and profit to himself and honor to the college. Furthermore, this exercise in perfect translation is an invaluable means of training the teacher himself for his work in the pulpit; for thereby he cultivates the faculty of expressing the finest shades of thought in the most exact words—a faculty which is indispensable if one would escape talking heresy, particularly in doctrinal sermons, in which, owing to the subtlety of the science, vague conception and loose expression are most dangerous.

P.—I do not yet clearly see how the teacher can find time to prepare as you would have him prepare.

T.—I have already hinted at the solution of your difficulty when I said that the teacher must enter on his noble career with the firm conviction that his regency is not a time of sweet repose, but of constant, enthusiastic industry and labor. Secondly, let the daily lessons be very brief as the *Ratio* requires—let his motto be *non multa sed multum.* In this way ample time will be at his disposal.

P.—You have answered me quite satisfactorily, although your insisting so much on hard work shocks many of my preconceptions about what I used to consider the poetic life

of teaching. Your view of it is, to say the least, prosaic enough. Now for the remainder of the prelection.

T.—Yes there remain the finishing touches—the erudition—to be noticed. The Greeks and Romans were highly civilized. Their civilization was embodied in a code of laws and customs, which have ever been the admiration and delight of scholars; their religion has come down to us in that strange mythology, which false and often gross as it is, has nevertheless a peculiar charm. But above all the teacher should take occasion to show from the various allusions in the text that Greece preeminently and Rome in a secondary degree was the home of the fine arts, the treasure-house of the beautiful, the great university whither have gone all the great scholars of the ages, in whom burned the sacred thirst for refinement and beauty. This part of the prelection has for its special function to excite curiosity, to arouse interest, to cultivate the imagination, to beget a taste for the beautiful and finally to relax the mind after the strain of the translation. Now to secure these results, the teacher should exclude all text-books—such as Anthon—which tend to defeat his purpose; for if the student read these notes at all, he will do so in a desultory way—just enough to blunt the keen edge of curiosity and attention to the living voice of the teacher, and not enough to derive any solid advantage. For the same reason, and for the sake of doing away with a multiplicity of lessons he should exclude, at least in the lower classes, special text-books on mythology and antiquities.

P.—Your words inspire me with a new sense of the responsibility of a teacher. Were I not afraid that I am too exacting I should ask your advice with regard to the Latin theme.

T.—Ah! You have mentioned the most vexatious puzzle that confronts the teacher. He is puzzled to find a suitable subject; he is perplexed with regard to the best time for correcting; he is confounded when he comes to the actual correction. He has a large class, let us suppose. If he call each individual to his desk, as indeed the old *Ratio* requires, confusion and disorder will surely ensue, unless he be a first-rate disciplinarian. Now all teachers are not perfect disciplinarians and so the question arises how shall the average teacher correct his themes. With regard to the subject-matter of the theme there can be no diversity of opinion; for as I have already indicated it is supplied by the phrase translation. All the peculiar phrases and idioms of to-day's lesson in the author—Latin or Greek—should be so arranged in the very best English style as to form a connected

narrative for the morrow's theme. Beware of that foreign system of using such exercise books as Arnold. Such books may indeed be used to supply sentences to illustrate the rules of syntax, but never as theme-books. With regard to the time to be set apart for correction, I shall say nothing; for the *Ratio* is explicit on this point, and requires a well defined order of time from which the teacher is not to swerve at will.

P.—I see how important it is to take the subject of the theme from the author in the manner just explained and how conducive this method is to drawing a clear line between the idioms of the different languages, but the difficulty of correction still remains.

T.—Yes, this is a real difficulty, nor am I arrogant enough to think that I can solve it. There is one thing clear, however, that the chief and sole end of correcting themes is not, as some think, to enable the teacher to give correct marks. This is quite secondary. The primary purpose is to teach the students by their mistakes, and I maintain that more profit is gained by correction well done than by the writing of them in private by the student himself. Hence the mistake of those teachers who carefully correct the themes in their rooms and return them without a word of explanation. I have not, however, answered your question—how should themes be corrected in class? I might answer by saying that there are as many methods as there are teachers. But this is too vague. Remembering that we are speaking of the average teacher, we shall take for granted that individual correction at the teacher's desk is impracticable. This premised, I shall suggest one or two methods. For instance; the teacher at the fixed time passes his theme to each student. He gives them a few minutes to read over and study the mistakes indicated in the theme. He enquires after a time if each boy understands the corrections, the reason of the mistakes, the rules violated, why such and such constructions are not Latin, etc. Here each boy will propose his difficulty which will be fully discussed and solved for the good of the whole class. Finally, one or two students will, without using their paper, write it on the board. Again; the themes are passed around the class not to their owners, but to others. Let each one try to understand the mistakes of his neighbor, ask questions, suggest purer Latinity here and there, etc. The theme is then written out fully on the board as above.

P.—I never before realized that proficiency is the grand result that should be aimed at in the correction of themes. This being well understood, the mode of correction does

not seem to be so essential nor so puzzling. Now about the English composition. I shall never forget the agony which my first composition on a burning ship at sea caused me. I had never seen the sea nor a ship. I had seen a house on fire, but the resemblance between the house and the ship did not occur to me at the time. I could not write at all and began to cry. Now, my big sister who had once been in New York had seen both the sea and a ship, but she could not well see the burning *nexus;* this, however, she contrived to supply, thanks to a newspaper in which was described a forest fire in the West.

T.—I think the chief difficulty is to be found in the subjects usually given; they are generally above the boys' heads. Besides, it often happens that boys have no sympathy with their subject. Take the time honored titles for English composition: "Vacation;" "A Week in a Canoe;" "A Factory on Fire;" "A Thunderstorm;" "Spring," "Summer," etc. Subjects of this kind are neither easy nor interesting to beginners, whose imagination is yet dormant and whose vocabulary is most scanty. For such boys select the simplest object in nature, but let it be an object which appeals to the best feelings of the boy and which easily lends itself to beautiful thoughts. Take a horse, for instance, for your first subject. Let them define a horse; in what does it differ from other animals domestic and wild; give some of its noble qualities. Finally, require them to give a few elegant epithets, which are applicable to a horse in its various moods of repose, endurance, gentleness, passion. Above all things teach them the real meaning of words, and how to hit off distinct qualities by the proper adjective. Afterwards take a more difficult exercise—a piece of simple, but elegant and interesting poetry—a passage from Goldsmith say—and direct them to turn it into prose. Having succeeded in such exercises as these, you may read some striking scene from an English classic and require the students to reproduce it; for instance, the plague of locusts in "Callista;" the court scene in Macaulay's essay on Warren Hastings; the story or part of the story of "Evangeline."

P.—Your view of the matter is very plausible, but you seem to neglect the imagination, which you must confess is an important faculty in a good writer.

T.—I duly recognize its importance and I have avoided all reference to it on set purposes, for it is to my thinking a most delicate faculty, on the proper cultivation of which depends the acquisition of good style. Some persons think that the imagination of the boy should be permitted to run

riot into all manner of fine writing and tropical nonsense, until it has attained a certain perfection, after which time his work should be pruned and his wings clipped. I hold, on the contrary, that a boy is never to be indulged in mere word painting. Most certainly give him full scope to embody beautiful scenes and splendid pictures, but never permit him to blotch such scenes and pictures with senseless verbiage; else you will cooperate with him in laying the foundation of a false taste and of a false style, which are the great literary evils of the time. Teach him from the start that the great beauty of style is suggestiveness; teach him to have a horror of fine writing; to have almost as tender a conscience with regard to literary as he has with regard to moral truth. In this way he will be able to express *truly* all the feelings and thoughts within him, and he will acquire a fine sense of the fitness and beauty of his adjectives, which is the test of style. Hence, I repeat that if the teacher see to it that no slang nor flashy English shall be employed in class; if in the matter of English composition he be rigid in requiring the most chaste work, and if the translation be what it should be we may fear no rivals in teaching English.

P.—I am thoroughly convinced; but when you hinted at vague and flashy knowledge which is acquired in other colleges I could not well follow you.

T.—I shall explain in a few words. In many colleges—not our colleges of course—students learn a little about everything, but an exact knowledge of nothing, and hence the world is infested with men who think they know all things, because, through want of this exactness, they have never formed a definite estimate of their own ignorance. To understand what I mean by inexactness, its evil consequences and its utter absurdity I shall recommend you to study carefully a few chapters of Newman's "Idea of a University," in which he tells in his own peerless way the story of the examination of an inexact youth who applied for admission to the university. The one word *anabasis* supplied matter enough for the Greek examination. Then he goes on to give specimens of Latin and English composition. These chapters are altogether golden, and exemplify what I have tried to say on the necessity of thorough exactness and bigoted intolerance of all vagueness and vapidity in teaching and all falsity in taste.

P.—I am truly glad I suggested these last remarks, and, though I have already read those chapters of Newman to which you refer, I shall on the first opportunity study them most carefully. One word more; this subject of English composition naturally suggests a question about the English

course in our colleges. What do you think of this English course?

T.—Ah, the English course! This is the great problem. The advocates of this course make use of the following argument: We should bring under our influence the greatest number of students; therefore we should have an English course in each of our colleges. This argument appears to me a clear case of *non sequitur*. The antecedent is perfectly true, but it warrants no such consequence; for by persevering in our system which has been so eminently successful during three centuries we shall in the end attract more students than by trimming our sails to every popular breeze, thereby forfeiting our reputation of conservative teachers, who are convinced that the ancient classics are the best human means of educating the spiritual nature of man. The temptation to yield to the spirit of the times is very enticing; the vulgar dictum, that there "isn't no money in Greek," finds much favor in many quarters; the *noveaux riches* wish their sons educated as swiftly as they themselves had become wealthy. If we should yield, we shall be rebuked with the rebuke that we have a system which is not a system, that we have degenerated from the lofty thoughts of our fathers. I think the policy near-sighted, and I am certain that of all men Jesuits should struggle steadfastly against utilitarianism in education, and champion at all times the principle and the practice that knowledge is a good thing in itself—that it is its own reward. And whilst we sympathize with our brothers in other lands who are forced to modify the *Ratio*, owing to existing circumstances, let us be very thankful that no such state of things obtains with us. The arts not commerce—Minerva not Mercury—Ours have ever cultivated. We are now educating the sons of our first alumni, who know well from experience that a classical education is the only education, and as the years go on and the generations of educated men multiply this conviction will grow deeper.

Our two friends had now approached the villa. They stood watching the effects of the sunset upon the river, and as they noticed the wine-colored water, the *haustus* bell rang out in a suggestive way; they separated to satisfy a lower thirst, which even the exhilarating waters of knowledge do not always assuage.

EDUCATIONAL NOTES.

The Educational Value of a Course.—There is considerable discussion going on, among certain authorities, about what is called the "culture values," or "educational values," of different kinds of study. The term expresses an important idea, which is in sharp contrast to the notion of mere utility in a study. The theory of utilitarianism in education has largely shaped and built up the systems of instruction which are prevalent. And the failure of such systems to produce accomplished scholars, or even men of well-balanced minds, who are able to reason in different fields of thought, and to adjust themselves to various kinds of intellectual work, has impressed the minds of thoughtful teachers, and led them to discuss the question of a given study's real worth. Professor Patten of the University of Pennsylvania (Educational Review, Feb., 1891, p. 105) defines the educational value of a study to lie "not in the knowledge imparted, but in the effect upon the student. It gives him a better capacity for work, a faculty to do other work of like character, purer ideas of life, greater confidence in his intellect, and keener appreciation of moral obligations. The utility of a study, therefore, and its educational value cannot be too sharply contrasted." This professor scarcely alludes to classical instruction. He is taken up with a disquisition on the values of scientific courses. A critic, Professor Jenks of Cornell University (Educational Review, January, 1892), takes exception to various points in the essay, and, just incidentally, he lights on the recollection of a classical curriculum. He says: "The old classical curriculum was, after all, formed largely on the right plan. There the classics were so studied that, if they were fairly taught, the student began to get the best of discipline from them. The same thing is true of mathematics. And the two subjects were so diverse in character that the mental discipline was of a fairly diversified kind."

The work to be accomplished by a truly developing system of education is not that of making specialists. It is to make a young man capable of handling his own powers; which implies that he is conscious of their efficiency, what-

ever line of life he follows, and that he is sufficiently self-confident to take interest in using them. Giving this credit to a classical course of study, Professor Jenks makes a curious remark: "The old classical course," he says, "gave this power to all those whose natural aptitudes led them towards language, or mathematics, or grammar." Now, if "aptitude" for speech is required as a condition for literary studies, it is notorious that all the young, boys not excepted, have a natural aptitude for talking, long before any other aptitude has shown itself; and it is on the strength of this original tendency that the study of language comes natural to them before any other is distinctly in place. And, as to grammar and mathematics, their title to a primary place in education may readily be traced to another origin; that is, the helpless necessity under which the young mind suffers of learning to be exact. There is nothing it detests so much; and nothing that is more necessary from the first. The young and untutored do not see why things may not be taken at large, and in the gross, with a fair amount of generosity—jumping at constructions, flying at conclusions, bounteous in free translations; in a word, despising trifles.

It is the principle of mere utility which has cast into shape most modern courses. As Professor Patten says: "All our practical courses are long and valued for their utility. These courses are split up into parallel sections, each having some one science or group of sciences, prominent in them." This idea is directly antagonistic to that of the *Ratio*. The results of its effort to develop the young mind, on a programme like this, are not so much antagonistic to those of the *Ratio*, as they are simply negative, where our method is positive in its method, its means and its results. In one or other respect, however, they may be called antagonistic, in as much as they leave the mind warped and narrow, incapable of taking a broad view of anything, impervious to reason outside of its own specialty, and therefore worse than undeveloped.

Accuracy or Precision.—A sample of exactness, in a matter of every day exercise, is given by the Rev. E. Thring. (The Theory and Practice of Teaching, ch. x., p. 225.) The distinguishing terms which he uses, "construing," and "translating" are employed by Ours in some parts of the world, though not perhaps with the same degree of distinction between them. He says: "Construing, strictly so called, requires the learner to show that he knows the exact sense, and proper grammatical construction of each word in the language he is construing from, and demands rigid accuracy, not literary skill. Translation divides itself naturally

into two kinds; first, translation from another language into English; secondly, translation from English into another language, whether in prose or verse. A strong and well-defined distinction ought to be drawn between translating and construing, though there is much in common. A translator has to show that he is master of the two languages he is dealing with, and not a learner of one only; and that he can on principle render the one into the other as a first-rate modern writer would write it, giving intentionally and consciously the exact counterpart in each instance, however different the actual words or constructions may be."

Here it is evident that the knowledge of grammar, required for "construing," is not a general instinct, as to how the sentence hangs together. It is not that *sensus quidam venaticus*, which scents out the meaning, and enables an inaccurate youth to go through a course of classics, with a transcendental knowledge of grammar, knowing it all by a right of eminent domain, which is seldom exerted in practice. Such a lofty acquaintance with etymology and syntax can never yield a finished style. For I think it is understood, that a perfect style does not show itself only in the chapter or the essay; it is primarily in the page and the paragraph. And the boy who learns how to write paragraphs well, and to make them run easily into one another, will write perfect pages and chapters in due time. Now, clearly, it is "Etymology and Syntax" which hold the keys of perfection in the paragraph, and of perfection in the sentences which go to make the paragraph. Cardinal Newman illustrates what is meant here by accuracy. (University Subjects: Elementary Studies; § 1, Grammar.)

As to what the Rev. Mr. Thring says of "Translation," that is a fair commentary on part of what is contained in our idea of a teacher's prelection.

Vindication of the Ratio Studiorum.—From how many points of view is the method and theory of the *Ratio* vindicated, as time goes on! If one scans the pedagogic literature of the last forty years, he will scarcely fail to meet with an endorsement of each and every point in our system, written and acted upon three hundred years ago. In Dr. Emerson E. White's recent criticism on "Promotions and Examinations in Graded Schools," we find that the point of view from which he takes exception to the system in vogue is just that which determined the programme of the Society, in the matter of promotions and examinations. (Educational Review, May, 1892, p. 500–3.)

Take our prelection, and go back forty years, when Dr. Fred. A. P. Barnard was president of the University of

Mississippi. (Henry Barnard's Journal of Education, vol. v., p. 776.) He lays down principles which cut at the root of a certain abuse in conducting class—the same abuse which Jouvancy distinctly warns our teachers against, when he is urging the proper employment of the prelection. Thus Dr. Fred. Barnard speaks: "It is certainly true, that it is only so far as, for whatever reason, the instructor does actually superadd his own teachings to the text of the lesson, that any talents or attainments, which may belong to him personally, can be of any sort of use to his pupils. For all the purposes of *mere* recitation, any man, who is capable of understanding what a pupil says, and of reading the book or books from which he has learned it, so as to compare performance with the text, is as good and as capable a presiding officer and examiner in a classroom, as any other. The teacher, therefore, who meets his classes for no other purpose at any time but to 'hear their recitations,' is not really a teacher, except in so far as he engrafts upon this exercise the expository feature which is the distinguishing characteristic of the plan of instruction by lecture." Here he does not mean or say that lecturing is the proper form of teaching for all grades; but that the lowest grades must contain that element of personal exposition, which is the predominant feature in the teaching of higher faculties.

Again, take the personal contact subsisting between a professor of Ours and every one in his class. This means personal knowledge of each, interest in the individual's progress, and a readiness to meet the needs of everyone, as far as the general interests of the class permit. Thus it is nothing strange for us to have pupils present their difficulties, and talk the matter out with the teacher. Yet the editor of the Journal of Education notes the following suggestion of President Fred. Barnard as "somewhat peculiar" (Ibid. p. 777): "To make the plan of oral teaching more effective, President Barnard proposes to introduce another feature, somewhat peculiar: 'This is to afford the members of the class, pursuing their studies in any school, the opportunity, after the instructor shall have completed the exposition of the topic of the day, to bring up for re-examination points which still remain for them obscure, or to ask further information in regard to matters which may not have been fully explained. This is, in fact, to inaugurate a species of recitation in which the student and teacher reverse the positions usual in this exercise. The student questions; the teacher replies.'"

HISTORICAL STUDIES ON THE SOCIETY OF JESUS.

A Letter from Mr. Cooreman.

INNSBRUCK, April, 1892.

REV. AND DEAR FATHER,
P. C.

By way of introducing the subject of this letter allow me to quote a few words which I read p. 294, vol. xx. (1891) of the WOODSTOCK LETTERS. "... Almost all these occasions have served to show, that what is wanted is not so much any popular exposition of our history, however excellent. The questions come down to one or other fine point, which requires critical research. . . . The materials at hand must be 'sources,' to meet the demands of this kind of work."

These lines struck me and I asked myself: What can be done to supply the material needed? and here are a few thoughts which crossed my mind.

1. If "sources" are needed, the first thing to be done, is to look for them. But where? It would be very difficult to answer this question fully. The "sources" for the history of the Society of Jesus are scattered all over the world. No doubt, the Roman archives of the Society are still very rich; but how many documents are to be found elsewhere! I had a good opportunity of ascertaining this fact during a trip which I made last year through Austria. In one library, I found a few catalogues of the Old Society; in another, some more, and after having visited three libraries I succeeded in making a complete list of all the Jesuits who died in Austria from 1715 up to 1773. This work was very useful to Pére Sommervogel who was thus enabled to fill some gaps in the biographies published in his gigantic work. The same thing may be said of the *Litteræ annuæ* and the *Historiæ domus*. Volumes of these invaluable documents are scattered in all directions, some in monasteries, some in private houses, not a few in public libraries, among which the Imperial Library of Vienna and the Royal Library of Munich are not the last in this respect. In the Benedictine

Abbey of Admont (Styria) are to be found not less than 800 *elogia* of Jesuits, more than 400 of which are original letters and have the signature of men famous in the Society. Similar *elogia* have proved of great use to Fr. Nilles for his important work: *Symbolæ ad illustrandam historiam ecclesiæ orientalis in terris coronæ S. Stephani.*

While writing, I have before me a letter of the librarian of the Benedictine Abbey of Martinsberg (Hungary). It contains a list of 72 MSS. concerning the Society, several of which are historical. This list was made up from the catalogue of the library, and the writer of the letter mournfully adds that many of these MSS. he could not trace in the library.

In September, 1885, I paid a visit to the Town Library of Courtray, Belgium, and I saw there 16 MSS. about Jesuits. Among them were: Extractum breve ex litteris P. Benedicti de Mattos, socii Patris Andreæ Rudominæ in missione Sinensi, folio, 8 pages; Narratio Expulsionis Patrum Nostr. ex Magdeburgo; Epistola Aloysii Molingo, S. J. 26 Junii, 1631; Copie d'une lettre du P. Recteur de Mæstricht au due de Bouillon, 20 Juillet, 1638—the very day on which three Jesuits were slain at Maestricht by the heretics. I found there also an account of the feast celebrated by Ours at Breda, on Nov. 24, 1632, in honor of our Lady of Mercy. The statue which was then at Breda has been in our church at Innsbruck since 1640, and in October, 1890, we celebrated here the 250th anniversary of its arrival. One of the fathers of the house was preparing a history of our Lady of Foya, of whom our statue is a reproduction. Well, I thought that the aforesaid document would be interesting in connection with the history; so I wrote to the librarian of Courtray; he first answered I must have been mistaken, as there was no trace of such a MS. in the library. I wrote back, giving a few particulars of my visit and adding a complete list of the MSS. I had seen together in one cover. A few days later, he acknowledged that I was right, but that it was impossible to find the document for which I had asked. He had found only a few of those I mentioned and he thought that the others were either lost or mislaid, when some of the MSS. had been sent out to be bound.

So much for the original "sources" of our history and the way in which they seem to get lost. What should be done, if that be the case? I have no authority to answer this question; I am quite satisfied with having given some facts which may elicit some zeal for the preservation of our family records.

2. "It is in these present years, while the remnants of

dispersed libraries are still floating about Europe, that librarians will find it to their purpose to inspect the book-catalogues of the various European booksellers, and fill the gaps in their libraries, for barely more than a pecuniary trifle. Many of these books which are so valuable to us will otherwise go to furnish bookbinders with backing for their covers, or shopkeepers with wrapping for their parcels." (WOODSTOCK LETTERS, *loco cit.*) I may safely suggest that the last mentioned danger is not so much to be dreaded. Some of our booksellers are keeping a very sharp lookout for books concerning the Society, and they will not allow a great many of them to be recklessly destroyed. And in regard to the "pecuniary trifle," I know that in America a dollar is not worth much more than a franc or a florin here, and therefore you might acquire a great many books of which we Europeans cannot even dream. For instance: Tanner, Matth., Societas Jesu usque ad sanguinis et vitæ profusionem militans, Pragæ, 1675, folio, $40; Lettres du Japon., Peru et Brazil, Paris, 1578, 12°, 110 pages, $20; Creuxius, Historiæ Canadensis libri x., Paris, 1664, $24; Torres, Diego, Relatione breve del P. Diego de Torres, S. J., Proc. della Prov. del Perù, circa il frutto che ti raccoglie con gli Indiani di guel Regno, Roma, 1603, 92 pages, $24; Telles, Chronica da Comp. de Jesu da Prov. de Portugal, Lisboa, 1645-47, $50; Corbie's Certamen triplex, *with the portraits of the three English martyrs*, can seldom be had under 40 dollars. Such prices are, as a rule, too high for us Europeans, and if these works are not bought up in America they will certainly not fall into our hands at all. But even *you* might find it difficult to obtain them at this price. For some European booksellers try to monopolize all valuable works and you may be sure that when they see a book marked somewhat below their own prices, they send a telegram at once to secure its possession. I know that Rosenthal, of Munich, uses this method to provide his wonderful shop with the most valuable works of every kind. It would not be a bad plan, I think, if your librarians were to draw up a list of books they need and entrust it to somebody in Europe who might buy the books as soon as they appear on the market. Another scheme would be to send the list to booksellers at Rome, Paris, London, Munich and Leipzig and ask them to state their prices. I have noticed that even in Europe the same work has a very different market value.

3. Now, I wish to call your attention to another set of sources which may prove very serviceable when some contested point is dished up. I mean the articles which have

been written in various reviews and magazines which are under the management of Ours. The *Month*, the *Précis Historiques*, the *Etudes Religieuses*, *etc.*, the *Zeitschrift für Katholische Theologie*, the *Stimmen aus Maria-Laach*, the *Civilta Cattolica*, etc., if taken in a body, constitute certainly a well supplied arsenal of defensive arms. Often, also, it will be worth the trouble to see if Cardinal Hergenröther has not something on the subject in his masterly history of the Church. His third volume is merely an index of the sources to be consulted. For instance, in the VII. Periode, chap. ii., n. 324 seq. he writes two pages about St. Francis Xavier, and in the 3rd volume we find over against the corresponding number not less than 22 "sources," not including six works to be consulted about his miracles and one in which particulars may be found about the veneration of the same saint. By the way, if "a certain professor" in America tried to prove last year in the pages of the *Popular Science Monthly*, that the miracles of St. Francis Xavier were inventions of later times, we must not be surprised; for three years ago in Europe, Herr Brunnhofer made the startling suggestion that the great missioner was the counterpart of an old Hindoo demi-god with the name of Kshattravairya, of which Xavier was only a corruption. (Cfr. Iran und Turan. Leipzig. W. Friedrich, 1889.)

4. The attention of your readers has already been called (vol. xx. 1891, p. 459) to a very important work, viz: Jesuiten-Fabeln, Ein Beitrag zur Culturgeschichte (by Fr. Bernard Duhr, S. J.), Herder, Freiburg in Breisgau and St. Louis, Mo. To give an adequate idea of the usefulness of this book, I will quote here the items treated up to the present date.

1. Ignatius of Loyola founded the Jesuits to destroy Protestantism. 2. The violated general confession of Empress Maria Theresa. 3. Pope Clement XIV. poisoned. 4. The *Monita secreta*. 5. Jesuit Education to be rejected. 6. The Jesuits, the principal authors of the Thirty Years' War. 7. The Jesuits' blasphemous confession of faith. 8. The Jesuitical Camarilla at the Court of James II. 9. St. Bartholomew's Night, an awful orgy of the Jesuitical spirit. 10. Obligation to sin. 11. Cupidity and riches of the Jesuits. 12. The disreputable trading of the Jesuits. 13. The French Revolution, a product of Jesuitism. 14. The end justifies the means. 15. Nicholas I., King of Paraguay and Emperor of the Mamelukes. 16. The marriage of Fr. Adam Schall. 17. The Suppression of the Society, a proof of its danger to the public welfare. 18. The lawfulness of tyrannicide,

an invention of the Jesuits. 19. Regicide as used by the Jesuits.

These 19 chapters have been treated clearly, briefly, and, nevertheless, as fully as desirable in the 424 pages (four parts) already published. The complete work will number about 800 pages and will have an index of matters and persons. More than one of the foot notes corroborate what I said on the whereabouts of the *sources* of our history.

5. In vol. vi. of *Wetzer und Welte's Kirchenlexikon, 2te Auflage* (continued by Dr. Franz Kaulen), *Herder, 1889*, there is a very good article on the Society (col. 1374–1424) by Fr. Victor Frins, a distinguished member of the German Province. Here is a list of books quoted by this author as standard works in regard to our history.

Orlandini, Sacchini, Jouvency, Cordara; various works of Bartoli; Agricola, Flotto, Kropf: Hist. Prov. Germ. 1541-1640, 5 vols; Reiffenberg, Hist. S. J., ad Rhenum inferior, Colon. 1764; Crétineau-Joly; F. J. Buss, Die Gesellschaft Jesu und ihr Zweck, Mainz, 1853; Brühl, Neueste Geschichte der Gesellsch. Jesu, Würzburg, 1847; Ribadeneira; Pachtler; Huylenbroueg, Vindiciæ alteræ, Gandair, 1713 (concerning Mariana); Ranke, Die römischen Päpste; Hübner, Sixtus V., Wien, 1870; Grisar, Jacobi Laynez, Disputationes Tridentinæ, 2 vol. Oeniponte, 1886; Janssen, gesch. des deutschen Volkes, Bd. iv. ff.; Pallavicini, Hist. Conc. Trid.; Oliv. Manareus, Tractatus de rebus a Societate gestis. (MS. at the State University of Liege.) Fr. L. Delplace of the Belgian Province has edited this "source" from another MS. he found in Italy. When I was a prefect at Liege, I compared the two and sent to Fr. Delplace the result of my collation. The Liege MS. is somewhat more complete than the one existing in Italy: Prat, Maldonat, etc., l'université de Paris, 1856; Carayon, Hist. de l'université de Pont-a-Mousson, Poitiers, 1870; Prat, Recherches hist. du temps du P. Coton, 5 vol. Lyon, 1826; Rapin, Histoire du Jansénisme, Paris, 1861; Daniel, Entretiens d'Eudoxe et de Cléanthe, Cologne, 1694; Mariana, de rege et regis institutione, Toleti, 1599; Garasse, Hist. des Jésuites de Paris (ed. Carazon), Paris, 1864; A. Bellesheim, geschichte der Kath. Kirche in Scotland, Mainz, 1883. The same author has published lately a work about the Church in Ireland; Tanner, Societas Jesu militans, Pragæ, 1675; Societas Jesu apostolorum imitatrix, Pragæ, 1694; Patrignani and Boero, Menologies; Prat, le P. Claude Le Jay, Lyon, 1824; Boero, Vita di Nicolò Bobadiglia, Firenze, 1879; Rasz, Convertiten, 13 Bände, Freiburg, 1863–1880; Les Jésuites de Russie, 1772–1785, Paris, 1872; St. Zalenski, Les Jésuites de la Russie-

Blanche, 2 vols. Paris, 1886; Riffel, Die Aufhebung des Jesuitenordens, Mainz, 1845; Ravignan; Alfr. Weld, The Suppression of the Society of Jesus in the Portuguese dominions, London, 1877; Carayon, Le Père Ricci et la Suppression de la C. d. J., Poitiers, 1869; Sigwart-Müller, Der Kampf zwischen Recht und Gewalt, 3 Bde., Altdorf, 1863–1866 (principal work about the Sonderbund); Dallas, History of the Jesuits, London, 1816; Stöcklein, Der neue Weltbott, 36 Thle, Augsburg, 1726–1755; Lettres édifiantes et curieuses.

Fr. Frins mentions also some articles published in magazines edited by Ours. Of course, the list is not complete, but a mere look at it will convince one that no important portion of the history of the Society has been left out.

6. Before ending this already rather long letter, I make one more suggestion. If anybody wishes to treat some point of our history and thinks he has not the necessary documents, let him apply for particulars to Père Carlos Sommervogel, 11 rue des Récollets, Louvain, Belgium, or to Fr. Bernard Duhr, Hauptstrasse 6, Lainz bei Wien, Austria, or to Père A. Lallemand, 14 rue des Ursulines, Brussels, Belgium. Fr. Lallemand is the librarian of the Bollandists for the documents concerning the Society. I know their courtesy well enough to be certain that a few lines sent to one of them will secure to the writer some data which will prove useful.

Believe me, Reverend and dear Father, in union of prayers,

Yours faithfully in Xt.

J. Cooreman.

OUR NEW CHURCH AT GALVESTON.

St. Mary's University,
Galveston, Texas.
March 5, 1892.

Rev. Dear Father,
P. C.

In my last communication to the Woodstock Letters, I gave a brief outline of the plan of our church of the Sacred Heart, the building of which was then suspended for want of funds. Though two years have since elapsed, the thread of the narrative may now be fittingly taken up, as, until January last, the church was not sufficiently advanced to allow of its dedication.

As will be seen from the description subjoined, the Sacred Heart Church is one of the largest in the South ; but in point of architecture it has no equal here, and few are superior to it in the United States. If, as is intended, the interior adornment correspond with the architectural beauty, it will be a church that any city may be proud of.

We had no peculiar facilities for building a grand church. Our parish was formed in 1884 out of very heterogeneous elements, and numbers at present not more than 1500 souls. A goodly proportion of these (fortunately their number is rapidly decreasing) seem to hold that a practical knowledge of the precepts of the Church is not essential to sound Catholicity, and that the alleged Creole programme of going to church to be christened, married, and buried, is good enough for them. Besides, for the most part, our Catholics are poor, and the other churches of the city are either unfinished or in debt. But the name of the Sacred Heart seemed to bring a blessing on the work. Help came from unexpected sources. Our fairs, concerts, picnics etc., were successful beyond our hopes. Non-Catholics and non-parishioners came to our aid as cheerfully as our own people, and an occasional bigot, waxing wroth at our success, advertised us from his pulpit, cheaply but efficiently.

At last the roof was completed, the floor was laid, temporary altars were erected, and Jan. 17, feast of the Holy Name, was appointed for the ceremony of dedication. The

following description, taken from one of our local papers, will give an idea of the church as it then appeared:

"The 'Gem of the Gulf' is already famed for the taste and elegance which its buildings exhibit. Visitors from the North and East have expressed themselves in terms of unwonted admiration of the architecture of this city. Its churches, its schools, its public institutions and palatial private residences, embosomed in the variegated luxuriance and wealth of flowers of a semi-tropical climate, 'make glad the heart that hails the sight,' and reflect creditably on southern enterprise and southern genius.

"That the Jesuit fathers, having spiritual care over the smallest of the Catholic parishes in this city, and with no resources but the liberality and munificence of our citizens, should have conceived and successfully executed the design of erecting the largest and one of the costliest churches in Texas, is a living proof of indefatigable industry and untiring energy, and is the best possible evidence of the religious zeal permeating their parishioners.

"The church is an ornament to the city and is an earnest of the faith of the Jesuit fathers in the future material, industrial, and spiritual development of Galveston. Its seating capacity is far in excess of present needs.

"Slowly, silently have they done their work. The greater part of the funds have been collected in the Sacred Heart parish, the profits of missionary labors have helped considerably, donations from Catholics and non-Catholics and public entertainments and fairs have done the remainder.

"The plan of the new church of the Sacred Heart is cruciform in design, a typical contour derived from the religious sentiment conveyed by symbolism in form and outline as well as from those features of Christian ceremonial, which are the distinguishing characteristics of the Catholic faith, and which have clothed even the simplest types of architectural forms and outline, construction and decoration, with that poetic religious thought and sentiment suggestive of holy ideas and elevated emotions.

"The historic art of architecture, deriving inspiration from the majestic dignity of her faith and the profundity of her mystic lore, has enabled her to attain, in the sublimity of her artistic creations and scientific achievements, a perfection never reached in the palmiest days of the pagan arts in Egypt, Greece and Rome. The style of architecture in the design of this church is a French Romanesque, derived from examples in Provence and Normandy of the tenth, eleventh and twelfth centuries, with such modifications of

the aisles, clerestory and apside as were needed to meet the requirements of our day and climate, which necessitate special provisions for light and ventilation.

"In its dimensions, it is the largest church in the state, and with two exceptions, the largest in the South. It is built of brick, with artificial stone facings. In outline it is a Latin cross 170 feet long, 65 feet wide across the nave and aisles, and 90 feet across the transepts. When finished the ceiling will be 71 feet high. The clerestory walls are supported by artificial stone columns 25 feet high, carrying massive semi-circular arches of brick masonry. But the glory of the interior of the church is the majestic dignity of the chancel, with its circular apse inclosed by the concentric circle of the chevet. A coronal feature, terminating the roof of the nave and situated centrally over the chancel, is the cupola, singularly suggestive in its outline of the papal tiara, surmounted with a cross. The massive construction everywhere apparent is very impressive, particularly that of the south façade, with its twin turrets, flying buttresses and lofty gable, rising with its cross 120 feet above the street; the deeply-recessed portals and windows, suggesting by their grandeur of proporton, their receding columns and the decorative construction of the molded archivolts, a renewal of the legend of Loretto, which suggests translation of some mediæval European church to the shores of our western Mediterranean, with its foliaged oleander and magnolia, orange, myrtle and palm.

"About half past 9 o'clock the church was cleared and the doors closed. None gained admission save the bishop, robed in his episcopal vestments, the clergy and choir. The building was then consecrated a temple for the heavenly worship of the cross. Shortly after 10 o'clock the doors were thrown open. First were seated the members taking part in the procession. The church was crowded to overflowing. It is estimated that there were all told about 2500 persons at the divine service. There was gathered together a heterogeneous crowd, embracing the different denominations in the city.

"There were there, representatives of foreign governments, the county and city officials, judges, lawyers and prominent business men. There were there assembled the mayor and aldermen, with the strong life blood of labor which beats pulse like through every street. Although so many were assembled the order which prevailed was commendable.

"The church was tastefully decorated for the occasion. Suspended from the walls and from the arches between the

nave and aisles were flags.—United States, Texas, Irish, French, Spanish, German, Italian, etc. The pillars and columns were enveloped by a profusion of ferns, palms, oleanders and other tropical growths."

At 10.30 o'clock pontifical high Mass was celebrated by the Rt. Rev. Bishop Gallagher, assisted by Rev. T. Butler, Rev. J. O'Shanahan, Rev. Father Truchard, Rev. Father Heinzleman, Rev. B. Lee as deacon and Rev. C. Klein as master of ceremonies.

Scarcely had the church been dedicated when Rev. Father O'Shanahan, who succeeded Rev. T. W. Butler as Rector, Jan. 1, 1892, began to organize a fair, to pay off whatever debts had been contracted, and commence the work of decoration. The fair was unavoidably held at a time always unfavorable in Galveston, and more so this year, as a successful Catholic fair had drawn on the resources of the Catholics a few months before. But in spite of all obstacles about $4000 were realized, a large result in this city.

Our fathers have been at least as busy in the church as out of it. From Jan. 17, the day of dedication, till a week ago, Father O'Connor lectured every Sunday evening on "The Church and its Founder." Last Sunday Rev. Fr. O'Shanahan commenced a series of lectures on "The Church and the Bible." The audiences have been large, there being a considerable sprinkling of Protestants, and good results have followed, as several adults are at present under instruction. Fr. O'Shanahan continued his lectures during the Sundays of Lent, and Fr. T. A. Slevin lectured on the Tuesdays of Lent, on "The Divinity of Christ." Fr. O'Connor has been away for some time giving short missions through the towns and cities of Texas, which he will continue during Lent.

M. K.

THE ARAPAHOES AND THEIR AMUSEMENTS.

A Letter from Father Vasta.

St. Stephen's Mission,
Wyoming, April 26, 1892.

Rev. and Dear Father,
P. C.

It is with pleasure that, according to your desire, I give you a sketch of the tribe of Arapahoe Indians. I do not recollect what Fr. Ponziglione wrote about them, but hope that I shall not repeat the same things.

These Indians seem to have escaped the notice of the many missionaries whose writings give account of so many other tribes. Father De Smet speaks of them as having taken an active part in a treaty made by the Government in 1851 with several Indian tribes somewhere on the River Platte in Colorado, at which treaty he was present, and where he baptized many Indians, of whom some were Arapahoes. How to account for the fact that these people have escaped being noticed in any records until within the last 50 years, is very difficult. It is all the more difficult, in consequence, to tell of their past vicissitudes, as their own traditions are so obscure and limited that scarcely anything can be gathered from them. It would appear that as long as the buffalo lasted, these Indians kept aloof from all other people, roaming through the wild uninhabited prairies and mountains, only meeting their enemies on the battlefield, and this, not of their own seeking, but generally in self-defence.

It seems that the Mexicans were the first white men they ever met; hence, in their own language, they call them *Tchatchaninena*, i. e., "Bread-men," because they were the first whom they ever saw using bread.

The Arapahoes are now divided into three branches, viz.: the "Gros Ventres," living in Montana, the Southern Arapahoes, living in the Indian Territory, and the Central Arapahoes, inhabiting part of this reservation. How the Gros Ventres became separated from the rest of the tribe is not generally known. The Southern and Central Arapahoes

parted with each other shortly after the treaty of 1851, above mentioned, the former going to the Indian Territory to live with the Cheyennes, and the latter coming here to live with the Shoshones.

The language of the Arapahoes is very hard and complicated. It seems to differ entirely from all other known Indian languages. A proof of the difficulty of this language is found in the fact that no white man, or even Indian of any other tribe has ever been known to learn it thoroughly. The Southern and Central Arapahoes speak exactly alike; the Gros Ventres differ somewhat in pronunciation, which shows that they have been a long time separated.

The manners of this people are much the same as those of all other Indians, but like most of our Indians who have come in close contact with the whites in recent years they have lost their original simplicity, and have become cunning and corrupt.

I could not find out the origin of the name Arapahoes. The name they give themselves in their own language is *Hinanaayina*, which means "the tattooed men." This is all of their dark history that I could find.

The true religion is here as yet a stranger in a strange land. The Arapahoes' heavy intelligence, narrow ideas and native superstitions make them altogether indifferent. We hope that after this protracted sleepy state, they will awaken to new life and vigor. A few years ago some of them were baptized, but the grace of the Lord fell on barren ground and therefore it still lies dormant.

Our children, who are 55 in number and (except a few half-breeds) Indians to the back bone, are as wild as little cayotes. They inherit from their parents indifference in matters of religion. The only thing which makes them happy is to get a cigarette and clamber up the hills, ramble around and kill with their bows rabbits, birds and cayotes. But if they can escape home to their tepees, this is the climax of all their happiness. They have the same indifference about the English language, and everything else which can make them come out of their own poor shell. The idea that sooner or later the reservation will be open and they will find themselves face to face with the necessity of knowing a little English has no effect on them; their motto is: "sufficient for the day is the evil thereof."

On the night of the 22d of February, I had my first experience at an Indian ball. From a distance we heard the tom-tom of the big drum. For myself, I was simply a novice in this place. I became not a little excited wanting to

see what was going on. The old hands knew very well what it was—a big gathering of Indians who intended to have a pow-wow, with the ordinary issue of a good meal of bread and meat. Anxious to see the performance, I asked the old *Kawmake*, the Black Foot Indian, i. e., Fr. C. Scollon to take me there. On arriving at a big, empty log-cabin, with the exception of the amount of Indian human flesh, that sat around on the ground, you could see nothing else, neither chair nor table. When we reached the door we heard the *silvery* voice of an Arapahoe orator. He stood about six feet high, on one leg, because the other was two feet too short to touch the ground. The fact is he is a cripple, but I am told that he is the very man who, last summer, plunged into Wind River and saved Fr. Ponziglione from drowning. Although he had one short leg, his tongue was long enough, and standing against the post in the centre of the house he kept his Arapahoe listeners spell-bound by his oratorical figures in that most figurative language. I say figurative, because if you could learn it by figures instead of by sound, it might be easier. At our entry the speaker stopped, and there was a general welcome. Every Arapahoe seemed pleased at our arrival, and to our great satisfaction, when the orator continued, we found that he was speaking on the subject of our school, advising the Indians of the importance of having their children trained, telling them that the Catholic school was the only place in which they could get a useful training. He said: "The Government school is good for the body, for clothes and for food, but is not good for the morals of our children." After many other pointed remarks, he sat down, the drum began to beat and I was reminded of the quaint expression of the Irishman when he said: "Ladies and gentlemen, the next song will be a dance."

The men who were engaged in the ball made their appearance on the ground with stick in hand; some of them with no other dress on them but the flap, and, attached to a girdle or ornamental sash, a tail extending nearly to the ground, made of the choicest arrangement of quills and feathers. Some others did not wear anything but a breech-cloth around their waist, with a belt dyed in various colors. Their bodies were painted either red or yellow, and fantastically ornamented with ribbons and plumage. On the tops of their heads was attached either a bird's wing or a long tuft of feathers, which answer as scalps. The dancers brandishing their weapons or sticks were divided in two lines, one in front of the other. At the beat of the drum and

barking and yelping of the chanters they began to dance, or rather to jump on both feet, now in a circle, now each line in front of the other, making bows, brandishing their sticks above their heads and making many other gestures of the kind. Several times they formed two parallel lines at the extremities of the dancing-room, and then raising their arms, each line began to jump towards the other, and it seemed that the two leaders were going to strike each other, but when they were very near, on a sudden, they diverged a little and interchanged bows and touched the ground with their sticks without ceasing from jumping quickly. The same did the second of one line to the second of the other line, and so all the others. But that ceremony was so quickly performed that no confusion was caused and all kept the time given by the drum and by the chanters. This dance lasted 30 minutes without intermission. When the tom-tom and dancing stopped, which they did at the same time, all the Indians there gathered gave a shout of approbation. And so ended the wolf-dance, as they call it.

Immediately after, the sacrificing-dance took place. A man brought a pot into the middle of the ball-room; meanwhile the drum began its monotonous tom-tom, and two actors were engaged to perform the dance. The bodies of the two men were of course all painted from head to foot with brown streaks which ran up and down their bodies. They had bows and arrows in their hands. The dancers, who were quite distant from the pot, began to jump towards it, but when they were eight or ten feet from it they stopped, and as if horror-stricken by some sudden vision receded to a certain distance. Then as if taking new courage they advanced a little nearer the pot, and this manœuver was repeated several times, until finally they reached the pot; one of them touched the water with his arrow, and the other taking a little water with a wooden spoon spilled it on the ground. I may remark that every dance has its peculiar step, and every step has its meaning; every dance also has its proper song, which is so intricate and mysterious oftentimes that very few who are dancing and singing it know the meaning of the song which they are chanting.

On the 24th, we had quite a consoling ceremony in the Sisters' Chapel. Twenty-eight of our pupils were baptized by Fr. Turnell and myself. The girls, who were eleven, were clad in white and crowned with flowers. Each of the seventeen boys got from the mission a new dress, and other gifts of various kinds, and I am sure that they were sorry that they can be baptized only once in their life time. May the Good Shepherd bless these new children of his fold!

Quite soon they will begin to build the new church, and the school for the boys. The school-building will be four stories in height, 40 by 48, and will contain dormitories, class and recitation rooms. The church will form an end to the school-building, will be 30 by 60 feet in dimensions and, like the school-building, will be of stone. At present we live with sixteen of the biggest boys and a secular priest in the old residence, which is in a very poor condition; for in spite of every effort to prevent it, the rain and the wind come in from the windows and the roof. I have a big room, but the few articles of furniture may be described: *rari nantes in gurgite vasto.* Four chairs, two boards covered with a blanket, answering the purpose of a desk, the bed and a washstand.

Recommending myself to your prayers, I remain,

Your servant in Christ.

ACHILLES VASTA.

CHURCH OF THE SACRED HEART.

HISTORICALLY KNOWN AS CONEWAGO CHAPEL.

EDGROVE, PA., April 23, 1892.

REV. AND DEAR FATHER,

P. C.

I do not remember to have seen, in the WOODSTOCK LETTERS, any account of this beautiful old Jesuit mission, though like others, it has a history, dating from an early period of Catholicity in this country.[1]

In order to get a good look at the valley and surrounding country we will go up into the belfry, about one hundred feet from the ground. We are at the landing, and look out on the charming and fertile valley stretching off for miles in every direction, teeming with all the productions of the clime, in their most abundant richness, with the little Conewago creek, like everything else here, quietly flowing onward, its banks dotted with clumps of trees, the ash, the walnut, the oak, the sycamore and hicory, some of which must have braved the storms of centuries, if we may judge from their size. Off to the west we can dimly see the South Mountains, stretching across towards the Potomac and

[1] An account of the Conewago Mission and its early pastors will be found in the LETTERS Vol. ix., p. 35. The present letter, which is kindly written for us by the actual pastor, gives many additional details.—Ed. WOODSTOCK LETTERS.

Shenandoah Valley—north and east towards the Susquehanna; in the south and east the valley stretches with full view towards Maryland, partially broken by the Pigeon Hills, an irregular range stretching off towards York and Harrisburg. As it is your first visit you may be tempted to ask *ubinam gentium sumus?* Well you are, latitude 39° 46′ north, longitude 148° west of Greenwich; not by any calculation of mine, but from statistics giving the location as such. You are about 40 miles from Frederick, about the same distance from Baltimore and twice that distance from Philadelphia, 12 miles from the great battlefield of Gettysburg, about 80 miles from Washington and about 50 miles from Harrisburg the capital of the state, and connected with all directly by various railroad lines, telegraphy and mails twice a day. But we are looking out of the belfry on the Conewago of 1892. It was not always thus. The Conewago of 1700 was somewhat different, though there are traces of missionary visits through this section about that time. In some cases it is said that the missionary adopted the garb of a Quaker so as to more freely pass unmolested and enjoy the hospitality that the sparcely settled region afforded. Although the missions were regularly established by our fathers several years later, there is much reason to believe that the visits of the Jesuits were very early in the 18th century, as the region now forming the southeastern part of Pennsylvania was then thought to be a part of Maryland under the grant to Lord Baltimore. The Carrolls for a long time were the supposed owners of the Conewago Valley, under grant of Lord Baltimore, but subsequent surveys, which were finally settled by the establishment of the Mason and Dixon line, threw the territory into Pennsylvania in 1767. An abiding peacefulness seems to have been, from the beginning and all the time, a characteristic of the people of the valley. Even in their relations with the Indians in the earliest days of the settlement, we find no traces of contention or strife, on the contrary many proofs of friendly association and dealings; so now, when it was decided that the grants of Lord Baltimore were not valid, being territory beyond his jurisdiction, the settlers were not disturbed, but received the confirmation to their titles from the Penns on whose territory they had unknowingly settled.

The name Conewago is derived from the Indian *Caughnawaga*, which is said to mean "the rapids." It is sometimes written Cunowago, again Conawago, but all our fathers seem to have written it Conewago, though different classes even now pronounce it according to the different spellings above,

all of which you may see on the various sign-boards, at cross roads, even ten or twelve miles away, directing the visiting stranger or traveller to Conewago Chapel. Everywhere you find sign-boards, some of them very unique, but I never saw one as primitive as the one Mr. C. C. Lancaster, S. J. used to tease the best Conewago society about, viz., the one that read: "seven miles to Conewago Chapple, if you can't read this, ask at the shop over on the hill, and the blacksmith will tell you the road."[2]

But before we would reach this point, chronologically, there is much to be said about the old church and its eighteen daughter churches, that have sprung up and flourish in this region, that was once ministered to by the Jesuits of Conewago alone. The churches of Gettysburg, Hanover, Littlestown, New Oxford, Paradise, The Mountain, Millerstown, Taneytown, York, Carlisle, Harrisburg, McSherrystown, besides several chapels, are some of the fruits of the Conewago missionary labors, at a time when the hardships must have been very great, owing to so much work falling to a few hands. To this cause we may attribute the limited records handed down, confined almost to the baptismal, marriage and death registers, and these tell us very little until 1790, when they were first regularly kept, at least those prior to that date cannot be found. In 1757, the number of Catholics in York County was given as 116 Germans, who received the sacraments, and 73 Irish; it may be presumed that the number in the Conewago Valley was double that number, as it was from the beginning and is now much more Catholic.

That there were Catholics residing in the Conewago Valley as early as 1720 there can be little doubt, since there is an authentic record that Samuel Lilly landed at Chester before 1730, and finding no church or priest there, removed the same year to Conewago, where he heard the Jesuits had a settlement for some time, and where he could practise his religion. He died in 1758, and is buried in Conewago Cemetery.

Among his descendants, we find Fathers Thomas and

[2] Incidentally the name of C. C. Lancaster occurred; he was connected with this place for 38 years as procurator of the province, and probably there is no one else, either living or dead, that made as many and as heroic sacrifices for the establishment of Woodstock College and the possibility of issuing the WOODSTOCK LETTERS as he. With scarcely the means for current expenses at the time, the task of that big undertaking was given him, in as much as the means necessary was to be supplied by him, from revenues not visible. He suggested Conewago as the place, and for a time the suggestion prevailed, and the foundations for the scholasticate were partly dug on a site not more than 300 yards from our Conewago Chapel. Whether for better or worse, the idea was abandoned, though the Railroad Co. offered to build a station at any point desired, near the intended site of the scholasticate.

Samuel Lilly, half-brothers, and both well known Jesuits; also cousin Sally Lilly, who died two years ago in her 62d year, and was a veritable chronicler, especially of church and family history, for a long period antedating her long span of life. The early settlers were made up of many nationalities, Germans, Irish, French, English, Scotch-Irish, and though the names in some cases are now spelled differently, there is not one of the old Catholic names of 1750 that is not represented now by worthy Catholic descendants, strong in the faith and faithful in its practice. It seems that prior to 1840, Conewago was not regularly visited by any priest, and very often the holy Sacrifice was offered in private houses or in the open forest under the trees that shaded the present site of Conewago Chapel. Fr. Wapeler, S. J., a Westphalian, built the first log church at Conewago in 1741, or about that time; though the Germans, who settled in the Valley of Littlestown, say that on their way to that place, in 1834 or 1835, they passed a Mass-house near a dense swamp through which they made their way. This could very easily be and probably was our meadow-creek that sometimes, even now, overflows, becoming a temporary lake. Their tradition would, if correct, throw the coming of Father Wapeler a few years earlier than the time ordinarily given, or deprive him of the credit of building the first log church in the Conewago Valley, about which all seem to agree. About the same year Fr. Schneider, S. J. built the first church at Goshenhoppen, Berks Co., Pa. This church and congregation were cared for by our fathers until about five years ago, when the land was sold and the church given up to the Archbishop of Philadelphia, it being considered too remote and the portion of land too small to be retained with profit. Bad health obliged Fr. Wapeler to return to Europe after eight years' labor, where he died in 1781. In our time, items of Catholic church news and celebrations are sought for by the newspapers of every shade of creed; it was not so when Fr. Wapeler built his unpretentious little log church, which he was obliged to build in the form of the ordinary dwellings, so as not to be in violation of the vigorous laws forbidding the Mass service. The little log church had three rooms, two of which were for household purposes, and one for the celebration of Mass and other services.

There is no record that the neighboring Protestants, who were friendly and kind then, as now, ever caused their Catholic neighbors any trouble. The concealment of their humble temple of worship was not from fear of neighbors,

who respected their rights, but from the emissaries of the tyrannical home government which so often checked the liberality of the Penns.

(*To be continued.*)

THE EXPERIMENT OF THE HOSPITAL.

A Letter from the Novitiate, Frederick.

Long before the final arrangements were made for the "Experiment of the Hospital," it formed the subject of many of our conversations and prayers, and the thought of working directly for souls for a whole month was the source of much consolation. When at length the expected answer came that the trial was to begin, a few days of necessary preparation had hardly elapsed before two of our number, fortified by Fr. Master's blessing and encouraged by the prayers and good wishes of their brothers, were on their way to Washington. Knowing how gladly some news would be received of their work at the hospital, they hastened to send the first day's experience. This letter bore a rather favorable account, but each succeeding report assured all that God's blessing was manifestly upon the work, and, provided it was undertaken with the *magno animo et liberalitate*, the desired fruits would surely result.

Leaving Frederick by the B. & O. R. R. on November 14, 1891, with just a little heart-ache, we chatted about the prospects of the coming month, interrupting the line of thought by a few remarks half-mingled with regret as we rushed past the villa, where the novices would spend their holiday on the morrow.

About a half-hour's ride brought us to Washington Junction. Here we were obliged to wait for an hour and a half, and we would have gladly sought the open air had not the snow, which by this time was falling thick and fast, forced us, also, into the depot already crowded to scarcely standing room. Under such circumstances the delay was very tedious and we breathed a sigh of great relief when at last we boarded the express train and were quickly speeding towards our journey's end. Arriving at the college, we were warmly welcomed by Rev. Fr. Rector, and none of us will easily forget his kindness towards us, or that of all at Georgetown. Installed in our rooms, we found very little

free time before supper. The evening recreation was spent arranging the final plans, and full of courage for the work on the morrow, we retired after Litanies.

Following the order of time so carefully marked out, we rise at five with the community, make our meditation and are ready to serve Mass at half-past six. After breakfast we are free until eight o'clock, when we make a short visit to the Blessed Sacrament and are off for the hospital, carrying our habits in a satchel.

An hour's brisk walk brings us to the scene of our labors. Greeted by the Mother Superioress we are shown to a little room very neatly and tastily fitted up, and for our special delight adorned with a statue of St. Aloysius. Here we spend a few moments putting on our habits; then go to the chapel where we pledge our fidelity to our Lord and ask his blessing upon our day's labor. It is now about half-past nine. Our first duty is to console the sick. Going through the infirmaries of both white and colored men, we must listen to many a sorrowful tale of distress and try to give the poor old men some tangible motive, which, if it will not make their sufferings less painful, will perhaps increase their merit. This over, we sweep and dust the dormitories, arrang the beds etc., until a quarter of eleven, when a quarter of an hour's instruction, followed by the beads, is given in the infirmary. Then we help to arrange the tables in the large dining-hall until a quarter of twelve, when we repair to our room where dinner has been made ready for us. For this we are allowed half an hour, after which we return to the dining-hall and put on a white apron to be ready to serve the old men. Mother Minister now enters and kneeling down says an Our Father and Hail Mary for the benefactors both living and dead, to which all answer most conscientiously. Then rising she slowly and solemnly recites the "Bless us O Lord" etc.; again all answer "Amen." The dinner, which lasts from twenty minutes to half an hour, usually consists of bread-soup, one dish of meat, one kind of vegetable, bread, and either beer or coffee. After all have finished, we help in clearing the tables, wiping the dishes, sweeping the dining-hall etc., until one o'clock when we make examen in the chapel, then recreate in our room until a quarter of two. At the end of recreation a bell is rung and all who are not invalids assemble in the dining-hall where a half-hour's instruction followed by the beads is given. About eighty are usually present. This we suppose may be called the great sermon of the Mission, and it not unfrequently happens that the novice is congratulated by a few admirers who insist that he is the best preacher

they have heard since they left the "old country." Be this as it may, he nevertheless seeks his companion, who in the meantime has been sweeping or dusting the corridors and assists him until three o'clock when both make a short visit to the Blessed Sacrament and leave for home, arriving at the college about a quarter past four.

As we read and serve in turn at supper, one prepares the reading while his companion arranges the instructions for the next day, until half-past five when Kempis is made together for a quarter of an hour. At six o'clock we teach catechism in the boys' chapel to some colored children preparing for their first Communion. The recreation after supper was usually spent with Fr. Morrison who taught us many a lesson by his patience in his great affliction. We could not help remarking especially his gratitude and thankfulness for the slightest assistance we could afford him. A quarter to eight finds us in the chapel making the evening meditation customary in the novitiate. After the fifteen minutes' free time which follows we prepare our morning meditation, then make the examen and retire after Litanies, often tired but surely much nearer to the Sacred Heart if the day has been generously spent.

So passes the day at the hospital, during which we are never at a loss for something to do. Beds are to be made, floors swept or scrubbed, windows to be cleaned etc.

Fridays and Saturdays we wash the faces, hands and feet of the old men. Twice a week, also, catechism takes the place of the usual instruction, and every Friday afternoon the Way of the Cross is made in the chapel. All are obliged to attend, and this is the only exercise at which the women are allowed to be present; a few sisters usually find room in the back seats.

Our work among the sick enables us to afford them great consolation. Death which bore away two whom we had prepared for heaven did not leave us with a lesson untaught. One day we found a poor old man who was troubled for years with asthma, in very great agony. After a few kind words of sympathy were spoken he replied, "Thank you Brother. God's holy will be done." Seeing that his sufferings were increasing, we took advantage of a few spare moments during the morning, and kneeling by his bedside prayed earnestly for his relief. Tears of gratitude were seen streaming down his cheeks as he murmured, "God bless you, Brother. God bless you." About to leave for home, we went to bid him good-bye. Pinning a Sacred Heart badge upon his breast, we promised our prayers, adding a few words of encouragement and assuring him that

our Lord would surely come to his relief in the morning. On our return the next day, the Mother Superioress informed us that he died the preceding evening a beautiful and edifying death, being fully conscious to the last.

The other death-bed at which we assisted presented a very different picture. Here was a man afraid to die. Consumption had already traced the inevitable doom upon his countenance, and all the motives of encouragement and hope which we could suggest brought forth merely the expression of a half-resigned will or else bitter tears of discouragement from the heart-broken sufferer. When at length the final struggle had set in, the last sacraments were administered by one of Ours from St. Aloysius church, though lock-jaw prevented the giving of the holy Viaticum. Being enrolled in the scapular, the dying man now sank into unconsciousness from which he never recovered. Kneeling at the bedside reading the prayers for the departing soul, it was truly a pitiable sight to see him writhing and groaning with pain, until that death which he so much dreaded became his most welcome friend.

The League of the Sacred Heart has, at length, been successfully established and at present numbers 143 members. Indeed it was no little task to convince these poor old men that they could purchase heaven's richest treasures by offering their actions to the Sacred Heart. Many refused to join as they never heard of this devotion in the "old country." Others approved of it, but wished to contract no new obligations. Determined, however, to rouse their enthusiasm, we made it the uppermost thought in our instructions and the theme of our private conversations. Treasury cards soon adorned the walls of the house. Badges were distributed, and those who presented themselves for membership had their certificates placed in a very conspicuous position in the corridor. Our list soon numbered 63, but as yet did not meet the desired result. Resolving on a grand final attempt, all the old people, men and women, were assembled in the chapel. An earnest instruction on the immense advantage of the League was given, after which the act of reparation was slowly and solemnly recited amid the tears and sobs of a repentant congregation. The victory was won The little army increased its ranks to 143 members,—64 men,—62 women and 17 sisters. As a consequence our Lord is no longer left alone in the Sacrament of his love, but thanks to the prayers of the League they are beginning to appreciate the great blessing bestowed upon them by possessing our Lord in the tabernacle to strengthen and support them in their declining years.

THE BEATIFICATION OF FATHER BALDINUCCI.

A Letter from a Father in Rome.

Rev. and Dear Father,
P. C.

I have just returned from a ceremony which I shall never forget. For to-day at eleven o'clock the solemn reading of the decree of the beatification of our Venerable Father Anthony Baldinucci took place at the Vatican in presence of the Holy Father. The Society was represented by our Father Vicar-General, the Assistants of Italy and of England, and a dozen other fathers amongst whom I had the happiness to be, thanks to the kindness of Father Armellini, Postulator of our causes. Several Barnabites were also present, who had come to hear the decree concerning their Venerable Father Bianchi, as also a number of Redemptorists who had also a Blessed, the Coadjutor Brother Maiella. We were, altogether, in the *Salle de trone*, about fifty in number, without the papal household and some cardinals, among whom I noticed Cardinals Monaco La Valetta, *causæ relator*, Mazzella, Masella, Parocchi, and Ledochowski.

At the appointed hour a silver bell announced the arrival of the Holy Father. He stooped perceptibly, but his step was sure and his walk easy. Having reached his throne he sat down and, after looking for some moments upon the assistants, gave a sign to commence the reading of the decree. The reading lasted about twenty minutes. During this time I had a good occasion to contemplate the grand and beautiful countenance of Leo XIII., for he was at the farthest only fifteen feet from me. It was a sight that one does not tire looking at and one too that I fixed well in my memory. Under that frail and transparent exterior one feels that there is a soul stronger than the whole world, whose passions it dominates. His Holiness followed the reading of the decrees with marked attention and at times he gave marks of approbation. When the Secretary of Rites had finished, the Father General of the Barnabites, our Reverend Father Vicar, and a Redemptorist Father in the name of his General who was sick, knelt one after the other at the foot of the throne to read a little speech of thanks. Reverend Fa-

ther Martin did not fail to call to mind among other things that our Blessed Father Baldinucci was the guest of the Pecci family during the famous mission which he gave at Carpineto. It was from the Holy Father himself that this fact was obtained. Immediately after, the Holy Father spoke. In a voice strong and full of expression he told us that he had expressly chosen the feast of our Lady for the glorification of the three Blessed. The different states in which they had sanctified themselves only shows us that holiness is in the power of everyone. The religious families to which they belong should indeed rejoice, but they should not forget that the Church expects from them the practice of the virtues of which their sons have given so bright examples. In concluding, his Holiness did not fail to speak of the allusion of our Reverend Father Vicar to his family. The discourse of the Holy Father lasted at least ten minutes.

After this his Holiness blessed a magnificent crown which the Bishop of Cordova, in the Argentine Republic, destines for a celebrated Madonna in his episcopal city. The Holy Father himself told us that this diadem cost more than sixty thousand francs. He publicly questioned the bishop on the devotion of his people to our Lady of the Rosary. To judge by his habit this bishop was a Dominican; he was accompanied by his Father General.

Finally, all the assistants were admitted to kiss the feet and hands of his Holiness. He said a few kind words to each one and he asked where I came from and where I lived at Rome. During all this presentation, which lasted more than twenty minutes, his Holiness gave no sign of fatigue, and judging from his present good health we have good reason to believe that he will live to celebrate his episcopal jubilee. The celebration of the feast of the newly beatified has been reserved for this occasion. Father Armellini expects to finish this year two other causes; namely, those of the Venerable Rodolphe Aquaviva and his companions, and that of the Venerable Realino. You ask for an account of the miracle operated at Bologna through the intercession of the Venerable Father De La Colombière. Father Armellini thinks that the publication of this miracle had better be deferred for some time yet.

The following is the Decree of Beatification which was distributed to all present:—

DECRETUM

ROMANA

BEATIFICATIONIS ET CANONIZATIONIS

VEN. SERVI DEI

P. ANTONII BALDINUCCI

SACERDOTIS PROFESSI E SOCIETATE JESU

SUPER DUBIO

An et de quibus miraculis constet in casu et ad effectum de quo agitur?

Apostolicis operariis, quos evangelicus Dominus ad vineam suam excolendam providentissime semper mittit, accensendus est Ven. Antonius Baldinucci. Florentiæ ortus anno MDCLXV atque in Societatem Jesu adolescens cooptatus, assumpsit pennas ut aquilæ, volavit et non defecit, jam tum apostolicæ vitæ feliciter præludens: omnibus namque virtutis laudibus eminebat quæ sunt ejus muneris, studio imprimis divinæ gloriæ et caritate in devios et peccatores. Inde vero, tanquam miles e castris, quum aciem et certamen ingressus est, omnen expectationem longe superavit: nil enim sibi neque infirmo corpori indulgens, summis laboribus contendit ut animas Christo lucrifaceret. Id autem tam assidua constantia fecit per Romanam provinciam, tamque salutares uberesque retulit fructus, ut suorum temporum Apostolus sit appellatus: tali quidem nomine propterea dignior quod mortem ipsam sacras inter expeditiones pientissime obierit anno MDCCXVII. Ejus sanctitatis famam, qua vivus ornatus fuerat, prodigia, ipso deprecante, a Deo patrata magis magisque auxerunt et illustrarunt; et Summus Pontifex Pius IX sa. me. heroicis ipsum inclaruisse virtutibus V calendas Januarias anno MDCCCLXXIV solemni decreto edixit. Tum disceptatio cœpta est de tribus miraculis quæ a Deo effecta ferebantur ad ostendendam servi

sui fidelis sanctitatem. Qua super re triplex de more disquisitio habita: prima penes Rmum Dominum Cardinalem Raphaelem Monaco La Valletta Causæ Relatorem IV idus Februarii anno MDCCCLXXXII; secunda III idus Januarii anno MDCCCXC in vaticanis ædibus; tertia calendis Decembris anno MDCCCXCI coram SSmo Domino Nostro Leone PP. XIII in eodem vaticano palatio, in generali Sacrorum Rituum Congregatione, in qua cum laudatus Cardinalis dubium proposuisset. "*An et de quibus miraculis constet in casu et ad effectum de quo agitur?*" Rmi Cardinales, ac Patres Consultores singuli suffragium protulere suum. Sanctissimus vero Dominus Noster, arbitratus in re tanti momenti nonnisi divino auxilio precibus implorato quidpiam a se decernendum, sententiam suam reddere distulit.

Hac autem die, qua Verbum ex Beata Maria Virgine carnem assumpsit, sacrificio laudis oblato, ad hanc nobiliorem Vaticani aulam accedens, ac in Pontificio solio assidens, arcessivit Rmos Cardinales Cajetanum Aloisi-Masella, Sacrorum Rituum Congregationi Præfectum, ac præfatum Raphaelem Monaco La Valletta, Episcopum Ostien. et Velitern. cum R. P. Augustino Caprara sanctæ Fidei Promotore, meque infrascripto Secretario, iisque adstantibus pronunciavit "Constare de duobus propositis miraculis, nimirum de primo—*Instantaneæ perfectæque sanationis Rosalindæ Fontani a chronica ulcerosa entero-colite;* de secundo—*Instantaneæ perfectæque sanationis Silviani Thomæ de Rossi a typho maligno in extremo decumbentis agone.*"

Hoc autem Decretum in Sacrorum Rituum Congregationis acta referri ac promulgari mandavit VIII calendas Apriles anno MDCCCXCII.

C. CARD. ALOISI-MASELLA, *S.R.C. Præfectus.*

L ✠ S.

VINCENTIUS NUSSI, *S.R.C. Secretarius.*

THE VENERABLE ANTHONY BALDINUCCI.

A SKETCH OF HIS LIFE AND MIRACLES.

There being no life of the Ven. Fr. Baldinucci within our reach, the following sketch has been compiled from the Informatio super dubio an constet de virtutibus theologicis, etc., *published at Rome in 1866 for the Sacred Congregation of Rites. The bull declaring the venerable father Blessed may be proclaimed at any time. This will probably be done in February, 1893, on the occasion of the Holy Father's episcopal Jubilee.*

The Venerable Anthony Baldinucci was born at Florence, Italy, on the 19th of June, 1665, of good and pious parents who took care that he should be baptized at once. The name of Anthony was given to him at the request of his father, who, having been cured of a dangerous illness through the intercession of St. Anthony of Padua, promised, among other things, that he would name the first son God should give him in honor of the saint. The child at once began to experience the saint's protection; for scarcely was he baptized when, falling from his nurse's arms to the ground, he was preserved from all dangerous consequences of the fall, as his father testified in a manuscript account of the noteworthy events of the child's life up to his fifteenth year.

What great things might be expected from the child we also learn from what God made known to a pious religious in 1667, and again in 1675. In the first instance, when praying to God in behalf of the Baldinucci family, she saw St. Ignatius of Loyola showing to her one of the sons of Baldinucci whom he held in his arms, saying the child would become a member of the Society and a saint. This vision, by the order of her confessor, she made known to the father, as he himself testifies. Again, in 1675, by the order of her confessor, she again made known to him, that St. Ignatius had told her that the son, who was to become a member of the Society and a saint, was Anthony. She moreover declared that as often as Anthony approached her, although, being cloistered and veiled, she could not see him, yet en-

lightened by supernatural vision, she saw with her bodily eyes, the holy name of Jesus carved in his breast, and she heard our Lord saying to her,—"He will be a son of the Society of my name, and he will love me and serve me with his whole heart," and He added that he would enter the Society in his sixteenth year.

Fr. Baldinucci's boyhood was marked by his devoted obedience to his parents, his submission to his brothers, whose different duties he himself performed when they showed repugnance to them. He was very devout in the reception of the sacraments and spent much time in prayer before the Blessed Sacrament and the altar of the Blessed Mother of God. He was held up as a model to his fellow-students at college, both on account of his piety and his assiduity in the pursuit of letters. In a little book which he wrote when about thirteen years old, he recorded the lights he received in prayer, the good thoughts he got from sermons and readings on the lives of the saints and on the Passion. St. Aloysius Gonzaga was his patron and he endeavored to imitate his virtues. When about sixteen years of age, he began to think of becoming a religious and as he had an older brother in the Dominican Convent of St. Mark, at Florence, whom he often visited, and because in his visits he often conversed with the novices of the convent and read the lives of the saints with them, he felt a strong desire of taking the Dominican habit. But his father fearing that this was not the vocation of his son, and on account of the revelations which had been made known to him by the holy nun before mentioned, would not give his consent. Though the confessor was satisfied, the father refused his consent until he had made the Spiritual Exercises under the direction of a holy and prudent Jesuit. Anthony obeyed his father and entered on the Exercises. These being finished, his resolution of entering the Dominican Order was only made stronger. His director approved of his choice, though he counselled delay on account of his youth. God, however, did not wish him to wait; so one day while Anthony was in the church praying before the Blessed Sacrament, and waiting for a companion who was to accompany him to his home, he suddenly felt an extraordinarily strong impulse from God, by which he was urged, and as it were, compelled, to embrace the religious state in the Society of Jesus. When he made this sudden change of will known to his director he was advised to give himself to prayer for several days more that he might be better assured of the divine will. This being done and his resolution having been thereby

strengthened, he easily obtained his father's consent to enter the Society.

He was admitted into the Society at Rome, and entered the novitiate of San Andrea on the twenty-first of April, 1681. He was a fervent novice and very exact in the observance of the slightest regulation; indeed, he was such a source of edification both to the novices and the fathers that he was called the "Angel." That his virtue was solidly founded was shown when, having finished his term of novitiate and having pronounced the first vows of the Society, April 22, 1683, he went to the Collegio Romano, where the same religious observance of rule and unremitting fervor obtained for him the name of a perfect religious. During the period of regency which followed his philosophy, he strove to inculcate together with letters, a great love of God and our Lady, of whom he spoke with such fervor and affection as to inflame the hearts of his hearers. He was most rigidly exact in the matter of purity, not tolerating in his pupils the least unseemly word though spoken in jest. After teaching he returned to the Collegio Romano for the study of theology, where after ordination he publicly defended his theses with great success.

After his ordination, on account of his weak health he was sent to Sabina where he showed his zeal by the great works he did for the people. While here, he felt drawn more than ever to a complete consecration of himself to the service of God and salvation of souls, and he earnestly asked of his superiors to be sent to the Indies where he might announce the Gospel to the infidels, and, if the occasion presented itself, might shed his blood for the faith. But owing to his weak health, his request was not granted and he was sent instead as a missionary in the district of Viterbo where he applied himself with indefatigable zeal to his charge. He was afterwards placed in charge of the missions in and about Frascati, where he labored till his death.

Father Baldinucci's apostolic labors were thus confined to the cities and villages within fifty or sixty miles of Rome. In these missions he spent the last twenty years of his life. How great were his labors may be judged from this, that there was scarcely a minute of this time which he did not employ in laboring for the salvation of souls. He seemed to give no rest to his body and took but little care of his health, walking barefooted from one mission to another, almost heedless of food and sleep; he spent the entire day and the greater part of the night in hearing confessions, in catechizing the poor and ignorant, and preaching several

times every day. He was assiduous in visiting the sick, in settling family disputes and in reconciling enemies. His method of conducting a mission is described by one who was his socius during fifteen years, as follows:—

Having reached the place where he was to give a mission, he received with great kindness the people who came out to meet him and lead them to the church, singing hymns and canticles. At the church he opened the mission with a short sermon, inviting the people by fervent words to attend the exercises of the mission, and by a severe discipline he endeavored to excite them to penance and compunction. He then heard confessions till two or three hours after dark, having at nightfall sent the women home saying their rosary on the way. Being lead to the house where he was to pass the night, he chose the worst room for himself, and having arranged with his companions and the chief citizens the order of the retreat, he recited on his knees the divine office. Having taken a supper consisting of a few vegetables badly seasoned, he betook himself to his room where he spent the night in prayer, sleeping but a short time. At daybreak he went to the church and, having celebrated Mass, he exhorted the people in a short and fervent sermon, instructing them to make acts of contrition, and of faith, hope and charity. After this he went to his confessional, remaining there till he was called to give the morning instruction, which was generally upon the four last things, the malice of sin, or such subjects as would move to a change of life. The angelus being rung, he returned to his lodgings and having taken his dinner and recited his little hours, without any rest, he inquired from the pastor and from the best of the parishioners what abuses, scandals, dissensions, and enmities might exist in the parish, and then consulted with his fellow-missionaries on the best means of applying a remedy to these evils. Having said vespers, he returned to the church and after explaining the catechism, he delivered another sermon. This sermon, on account of the great concourse of the people, he was often compelled to preach in the squares of the cities or under some large tree in the fields. At the conclusion of the sermon, that he might obtain pardon from God for sinners and to excite them to a true penance, he disciplined himself till the blood freely flowed. This sermon was usually attended with such great fruit that the number of those who wished to make general confessions and to reconcile themselves to God, was so great that it was often necessary to appoint guards to keep the penitents from being crushed in their eagerness to reach the confessional. During the course of the mission he visited

the sick and dying, even those living beyond the limits of the parish, never refusing to go many miles and always on foot. Towards the end of the mission it was his custom to have what he called the penitential supplication as a preparation for the General Communion. Barefooted, wearing a crown of thorns and laden with chains, his blood flowing from his severe disciplines, he walked the last of the procession, the others with the same instruments of penance preceding him. On the last day of the mission, after a fervent sermon on perseverance and a severe discipline of himself, he closed the mission with the papal benediction. The mission over, he immediately set out on foot for another city or village to begin again.

His devotion to the Blessed Virgin was also made manifest to the people. He always had suspended from his neck a small statue of our Lady and he carried to every mission a large statue of the Blessed Mother, which he called *Refugium Peccatorum*. She was invoked as the protectress of every mission; before it he prayed fervently, and in every difficulty he had recourse to her. Being called upon on one occasion to give a mission in a mountainous district, difficult of access, he set out as usual with his statue. The roads were obstructed, the weather wretched and the streams swollen, and it was soon impossible to advance. He had recourse to Mary and, with the aid of a few laborers, in a short time every difficulty was removed and the large statue safely transported.

Father Baldinucci rivals his brother in religion, St. Francis di Geronimo, both in the number and the extraordinary character of his miracles. The process of his canonization contains a great number of these miracles duly proved by the testimony of many witnesses. Our space permits us to mention a few only of the more remarkable which a hasty perusal of the process has brought to our notice.

It ought not to seem wonderful if his conversions of the most depraved sinners were so abundant and so remarkable, since God helped his servant by so many and so great miracles and wonderful prodigies. Witness the following which happened just outside the city of Julinani in the diocese of Veliterna. The servant of God was preaching to a great multitude of people under a large elm tree, the crowd being so great that it was impossible for the church to hold them. Wishing to strike a salutary fear into his immense audience, the servant of God began to speak of the terrors of hell and how many souls were daily falling into that place of punishment. Pointing to the tree under which he was preaching and which was covered with leaves in all the glory

of early summr, "see, my brethren," he said, "souls are going down to hell just as the leaves fall from this tree." At once, its leaves began to fall in such abundance that those who were present could scarcely see one another from the falling leaves filling the air. This continued for the space of a *miserere*, when seeing the people sufficiently moved to compunction, the man of God cried out, "enough," and the miraculous shower of leaves ceased. What added to the miracle was that it occurred in the month of May, that there was not a breath of wind at the time, and not a leaf fell from the neighboring trees. It is not to be wondered at that all present began to weep, to demand pardon for their sins, and to approach in great numbers the tribunal of penance.

It was usual for the servant of God to promise, when giving his missions in country places, that those who would attend, leaving the cultivation of their fields or attendance to their business, would reap a more abundant harvest, and contrary to every appearance it always turned out as the holy man said. On the other hand, those who would not come to the missions, or railed at them, or did not keep their promises to lead a better life were overwhelmed with misfortunes or even punished by a sudden and unprepared death.

Not unfrequently the gospel miracles of the multiplication of the loaves and the filling of the barrels with wine, as at the marriage feast of Cana, were repeated and the people sent home refreshed and filled with spiritual riches as well as their bodies strengthened.

It was due to a special and miraculous assistance from God that his voice, which was not strong, naturally, during his missions had so great power as to be understood by all who heard him, and, what is more, that those furthest from him heard his words with the same ease and just as clearly as those who were near. Nor were his efforts to defeat the tricks of the evil spirit to hinder his words from being heard less successful. For alarmed by the great conversions wrought during these missions the enemy of souls used every means to create disturbances during the sermons and thus hinder the good from being accomplished. Sometimes he tried to frighten the audience by the shouting of possessed persons, at other times by the barking and howling of animals rushing into their midst, at others by threatening storms, whirlwinds and tempests. But the holy man always detected these machinations of satan, and bidding the people to have confidence in God and to have recourse to the maternal protection of Mary, by a command or by a sign of the

cross, he put the enemy of souls to flight. Often in this way he dispelled the threatening storm, calmed the tempest, and brought back the fair weather. So true was this that on no occasion was he ever obliged to abandon or even interrupt his open-air sermons; a fact testified to by many witnesses at different times and places. Indeed this power of the venerable father of dispelling threatening rain and storms was so well known that it became a common saying among the people, "It is all right, for when Padre Baldinucci commences to preach, immediately the rain will cease."

God blessed his work in so marvellous a way as sometimes to cause him to do apostolic work at two different places at the same time, a kind of bilocation rarely heard of in the lives of the saints. This is testified to by many witnesses as having taken place at Veliterna, where at the same time that he was hearing confessions in the church of St. Clement in the city, he was seen to be catechizing the peasants outside the city walls. No less remarkable is the power he possessed to enter the churches the doors being closed, or to open them, though securely fastened and bolted, by a slight pressure of his hand. This he was known to do many times in the presence of a number of eyewitnesses, either that he might pray or hear confessions, as in the year 1715, while he was giving a mission in the city of Aquilana. Rising at midnight he set out for the church of St. Bernard to hear the confession of a sinner who had not approached the sacraments for eighteen years. Having reached the church door he found it locked and the sexton was not to be found. The venerable father not at all disturbed, at once had recourse to the Blessed Virgin; the doors opened of themselves and he was able to enter.

Such are but a few of the miracles as reported in the process of the beatification and testified to by many witnesses. The account as presented to the Congregation of Rites fills a large octavo of nearly five hundred pages, and we may safely say that there are few saints who have left after them so many well attested and striking miraculous occurrences.

The circumstances attending the death of Fr. Baldinucci add new proof of his wonderful holiness. Throughout the year 1717, as he wandered from village to village giving his missions to the people, he foretold on many occasions his approaching death. Though at the time in perfect health, he bade his hearers a last farewell; and in a sermon on death during the last mission, he told them that of all the throng he would be the first to depart this life. These assurances he repeated when taken sick, although the physicians could not be brought to believe that his illness was

mortal. Fr. Baldinucci had come to Pofi (a little village some fifty miles southeast of Rome on the road to Naples), to conduct a mission. He was much troubled by fever during the first few days, and as it increased in violence, one of our fathers, who had just arrived, ordered him to give up the work. With edifying conformity to the will of God the veteran missionary obeyed and spoke of his illness as a punishment sent by God on account of his sins and his utter unworthiness to preach God's word. The sufferings he underwent afforded an occasion for manifesting his heroic virtues and added new lustre to the crown awaiting him. His modesty and humility urged him to ask that the Br. Infirmarian of the Roman College might be summoned; for he wished to be served by none but those whom holy obedience had appointed. No word of complaint was ever heard. Indeed he longed for more suffering, more pain, for he wished to be more like his divine Master. Knowing that his death was nigh, Fr. Baldinucci begged for the holy Viaticum, but as the doctor saw no danger of death, his request was refused. They doubtless did not know how hard it was for the servant of God to be deprived of holy Communion. He then made his general confession with great sorrow and many tears for the sins of his life, and his confessor assures us that he could not find therein a single deliberate venial sin. Next day, the servant of God asked again for the Viaticum, only to meet with a second refusal. Suddenly he became delirious and there was fear of his death in this state. Scenes from his missionary life came before his mind and his words of zeal showed the true apostle full of love for sinners. Happily he regained consciousness after some time and received the Blessed Sacrament with tender devotion. A painful and long agony followed and at early morn on November 7, 1717, he went to his reward.

The sorrow excited by his death was universal. Words of praise and even of invocation were on every lip. The people thronged to the house eager to obtain shreds of his clothing or of the furniture hallowed by his use. The funeral rites were held in the Franciscan Church amidst the sobs and tears of the poor who lamented the death of their beloved father. Nor were there wanting proofs of his power with God granted to their pious faith. The sick were healed, and we are told of a possessed woman being released from the bondage of satan.

One of the Franciscan Fathers in charge of the church tells us that on the evening before the burial, some workmen were putting up a catafalque in the church, on which the body was to rest on the morrow. This father had gone

to his room for the night when he was surprised at hearing a voice, saying: "Father Sacristan, go to the church and help the workmen; they don't know what to do." As he paid no heed to the voice, it was repeated. When he had heard it the third time, he went down, and found that the workmen had stopped because of some difficulty in putting up the structure. With his assistance, they were soon at work again.

Another wonder was the preservation of the holy man's body from corruption. When taken up seven months later, it was found to be as the body of one in gentle slumber. These and other miracles soon spread the fame of his sanctity throughout Italy, and as early as 1730, witnesses were examined as to the truth of the miracles and the heroic sanctity of the servant of God. Benedict XIV. in 1748, gave a dispensation allowing the process for the discussion of the virtues and examination of the miracles to be made at once, without waiting for fifty years to elapse from the death of the venerable father, as required by the decrees of Urban VIII. The suppression of the Society delayed the cause till 1874, when the servant of God was declared venerable by Pius IX. As related above, Leo XIII. solemnly declared on the 25th of last March, that the two miracles were proven. Nothing now remains but to appoint the day for the solemnity, after which the usual triduum and celebration of the feast will follow during the year 1893, when we shall be allowed to say the Mass of Blessed Anthony.

THE STRUGGLES AND SUFFERINGS OF OUR FIRST AMERICAN MISSIONARIES.

This article was prepared by the late Father P. F. Dealy, and read before the Long Island Historical Society some years ago, under the title "The Struggles and Sufferings of Early American Missionaries." While it has nothing but what may be found in the Relations of Father Ragueneau, we believe it contains many facts of interest to our readers and which appear here for the first time in English.

I remember to have once read that in the foreground of American History, stand these three figures—a lady, who is Isabella of Spain, a sailor, who is Columbus, and a monk, who is John Perez. But for the last, Columbus could not have sailed from Spain, and I may add, that to the last America stands indebted for having first planted on her soil the sacred sign of man's redemption.

Thence, onward through difficulties, dangers and death, Catholic missionaries pressed on to every part of the New World, and in spite of trials and bitter persecutions, at length succeeded in their labor of love. Even in our own history, the period is not so very remote when it would have been unsafe for me to stand where I do this evening, since a price of one hundred pounds was put on the head of every Jesuit who dared to enter this State; still I do assure you, I have no fear of losing mine to-night.

With the declaration of American freedom, came universal freedom of worship, and though the missionary has but little to hope from the approbation of men, still with the progress which the world has made, he has less to fear from their intolerance, and therefore it is, that I have no hesitation to lay before you to-night the labors of those men who, 250 years ago, consecrated with their blood, the soil of America.

The gifts and promises of God, it has been said, have travelled from east to west, from the rising to the setting sun. In the appointed hour of God's providence, the light of faith was brought to our shores, and a new chapter was opened up in the red man's history, by the early missionaries, whose zeal knew no limit. Then for the first time did the sons of the forest see men entering their villages, whose

word breathed peace and love; whose sole ambition was to spread the gospel, to teach humility, and to suffer; whose sword was the cross, and who preached sobriety, good will, charity and bright hopes beyond the grave.

The labors of those zealous and self-sacrificing men, who left home and kindred, and the golden ties of relationship, to take up their abode in the rude wigwam of the savage, to speak to him of the Great Spirit by whose power he was created, and by whose mercy he was redeemed, will ever hold a prominent place in the noblest records of human zeal and heroic enterprise, and will form an eloquent and thrilling page in the history of our country.

The establishment of missions among the natives naturally led to the exploration of the country, and in this way, the pioneers of the cross became the first discoverers and historians of the whole of the interior of North America. They widely extended geographical knowledge, and did not overlook the importance of providing the means of education for the youth of the land.

The *Relations*, which they annually sent to Europe, became in time, such an elaborate history of the country, that Mr. Parkman says, it is impossible to exaggerate their importance, as trustworthy and historical documents.

I propose, in the present paper, to speak of the labors of some of the early missionaries, and to sketch briefly the outlines of the rise and destruction of one of their missions, whose history cannot be read without profound emotion.

The facts that I shall lay before you are taken from one of the oldest and most interesting of those *Relations*, drawn up by Fr. Paul Ragueneau and published in Paris in 1650.

It is indeed a beautiful spectacle, to behold Christian civilization, blooming amid the frosty wilderness of the North, and taking deep root, and flourishing in the hearts of the wild children of the forest.

The Wyandot nation known more generally by the name of Hurons was located on the shores of the great Lake which bears their name; they occupied a small strip of territory, and lived in twenty populous villages, which, in the year 1635, contained a population of thirty-five thousand souls.

The first mission to these people was commenced in 1615 by one whom Mr. Bancroft calls the unambitious Le Caron, who, years before the Pilgrims anchored within Cape Cod, had penetrated the land of the Mohawks, had passed to the North, into the hunting grounds of the Wyandots, and, bound by his vows to the life of a beggar, had, on foot, or paddling a bark canoe, gone onward and still onward, taking alms of the savages till he reached the rivers of the Huron.

In the year 1626, Canada received for the first time three members of the Society of Jesus—Jean De Brebeuf, Charles Lallemant, and Edward Massé. Their reception in Quebec on the part of some interested merchants was most inauspicious, and they would have returned whence they came, had not some of their brethren given them a shelter and supplied them with provisions.

Brebeuf set forth immediately on the arduous mission to the Hurons, but having been prevented by unforeseen causes from prosecuting his voyage, he set out anew in the following spring in company with Father De La Noul, and, after months of toil, made his first visit to the barbarous scene of his labors, his sufferings and his death. The breaking out of war between France and England in 1629 interrupted for a time the progress of the missions, but on the restoration of Quebec to the French crown, the missionaries returned and resumed their labors. From that time till the Iroquois war, there were ten years of peace and missionary triumph.

Dr. O'Callaghan, whose incalculable services to the history of New York are well known, says that within ten years the Jesuits had completed the examination of the country from Lake Superior to the Gulf, and founded several villages of Christian neophytes on the borders of the upper Lakes. While the intercourse of the Dutch was yet confined to the Indians in the vicinity of Fort Orange, and five years before Eliot, of New England, had addressed a single word to the Indians in the neighborhood of Boston Harbor, the French missionaries planted the Cross at Sault Ste Marie, whence they looked down on the Sioux country and the valley of the Mississippi.

The last days of July in the year 1634 witnessed one hundred and forty canoes, with six or seven hundred Hurons descending the St. Lawrence, and landing beneath the fortified rock of Quebec for the purpose of bartering their furs for various commodities supplied by the traders. Before embarking to return home, Champlain, the governor of the province, introduced the missionaries to the chiefs and warriors. "These," said he, "are our fathers. We love them more than ourselves. They do not go among you for your furs. They have left their friends and their country to show you the way to heaven. If you love the French, as you say, then love and honor these our fathers." Two chiefs rose to reply; Brebeuf rose next, and spoke in broken Huron. The mission was accepted, and on the 31st day of July, 1634, Fathers Anthony Daniel and John De Brebeuf, the first missionaries to the Hurons, prepared to depart. It was the day that sealed their resolution and saw them ready

to go forth on that mission which was to lead them to cruel martyrdom. They embarked amid salvos of cannon from the ships, and set forth for the wild scene of their apostleship.

The way to the Huron country was pathless and long, by rock and torrent and the gloom of savage forests. The goal was more dreary yet. Toil, hardship, famine, filth, sickness, solitude, insult, perhaps death. But the prospect of these sufferings did not stop the progress of the Jesuits. The sons of Loyola never retreated. The mission they founded in a tribe ended only with the extinction of the tribe itself. Nowhere, says Mr. Parkman, is the power of courage, faith, and an unflinching purpose more strikingly displayed than in the record of their lives.

They reckoned the distance at nine hundred miles; but distance was the least repellant feature of this most arduous journey. Barefoot, lest they should injure the frail vessel, each crouched in his canoe, toiling with unpractised hands to propel it. The canoes were soon separated; and for more than a month, the Frenchmen rarely or never met. Brebeuf spoke a little Huron, but Daniel and Davost were doomed to a silence unbroken, save by the unintelligible complaints and menaces of the Indians, of whom many were sick with the epidemic, and all were terrified, desponding and sullen. The toil was extreme; Brebeuf counted thirty-five carrying-places, where the canoes were lifted from the water, and carried on the shoulders round rapids. More than fifty times, besides, they were forced to wade in the raging current, pushing up their empty barks. Brebeuf and his companions tried to do their part and bore their share of the baggage across the carrying-places, sometimes a distance of several miles. The Indians themselves were often spent with fatigue. Brebeuf, a man of iron frame and of a nature unconquerably resolute, doubted if his strength would sustain him to the journey's end. All suffered much hardship at the hands of their ill-humored conductors.

Descending French River and following the lonely shores of the great Georgian Bay, the canoe which carried Brebeuf at length neared its destination, thirty days after leaving Three Rivers. Before him, stretched in savage silence, lay the forest of the Hurons. Did his spirit sink or his courage fail, as he approached his weary home, oppressed with a dark foreboding of what the future should bring forth? A fervor more intense and unquenchable urged him on to more appalling perils. His masculine heart had lost the sense of fear, and his intrepid nature was fired with a zeal, before which doubts and uncertainties fled like the

mists of the morning. Brebeuf landed here, and made the best of his way to the village, where he anxiously waited the arrival of his companions. One by one they appeared, weary and worn, and when at length all were assembled, they raised in the heart of the Huron wilderness, the first humble chapel to the glory of God. "For marbles and precious stones," writes one of the missionaries, "we employed only bark; but the path to heaven is as open through a roof of bark, as through arched ceilings of silver and gold."

The building without was strictly Indian, but within, the priests with the aid of their tools, made such innovations in the rude architecture, as astonished the ruder children of the forest. There was no lack of visitors, for the house of the black-robes contained marvels, the fame of which was noised abroad to the uttermost confines of the Huron nation. Chief among them was the clock. The guests would sit in expectant silence by the hour, waiting to hear it strike. They thought it was alive, and asked what it ate. As the last stroke sounded, one of the Frenchmen would cry "Stop," and to the admiration of the company the obedient clock was silent. The mill was another wonder. Besides these, there was a prism, a magnifying glass and a magnet which were the astonishment of all. "What does the Captain say?" was the frequent question; for by this title of honor they designated the clock. "When he strikes twelve, he says, 'Hang on the kettle,' and when he strikes four times, he says 'Get up, and go home.'"

Both interpretations were well remembered. At noon, visitors were never wanting to share the fathers' sagamite; but at the stroke of four, all rose and departed, leaving the missionaries for a time in peace. Now the door was fastened, and they discussed among themselves the prospects of the mission, compared their several experiences, and took counsel for the future. But the standing topic of their evening conversation was the Huron language. Concerning this, each had some new discovery to relate, some new suggestion to offer; and in the task of analyzing its construction and deducing its hidden laws, these intelligent and highly cultivated minds found a congenial employment. But while zealously laboring to perfect their knowledge of the language, they spared no pains to turn their present acquirements to good account. Was man, woman or child sick or suffering, they were at hand with assistance and relief, adding, as they saw opportunity, explanations of Christian doctrine, pictures of heaven and hell, and exhortations to embrace the faith. At every opportunity, the missionaries

gathered together the children of the village at their house. On these occasions, Brebeuf, for greater solemnity, put on a surplice. First he chanted the Lord's Prayer, translated by Father Daniel into Huron rhymes—the children chanting in their turn. Next he taught them the sign of the cross; made them repeat the Ave, the Creed and the Ten Commandments; questioned them as to past instructions, gave them briefly a few new ones; and dismissed them with a present of two or three strings of beads. At times, the elders of the people were induced to assemble at the house of the missionaries, who explained to them the principal points of Christian doctrine. The auditors grunted their consent to every proposition; but when urged to adopt the faith which so readily met their approval, they had always the same reply: "It is good for the French; but we are another people, with different customs." Notwithstanding all their exhortations, the missionaries for the present baptized but few. Indeed, during the first two years, they baptized no adult, except those at the point of death; for with excellent reason, they feared backsliding and apostasy. Meanwhile, more clergymen were on their way to urge on the work of the cross.

In 1635, Fathers Pijart and Le Mercier were sent to Canada, and in the midsummer of the following year, their number was increased by three more, who, on their way to the Huron Mission, had passed Daniel and Davost descending to Quebec, to establish there a seminary for Huron children. Scarcely had the new comers arrived, when the pestilence, which, for two years past, had from time to time visited the Huron towns, broke forth with ten-fold violence, and with it appeared a new and fearful scourge—the small-pox. Terror was universal. The missionaries passed in the depth of winter from village to village. No house was left unvisited. Everywhere was heard the wail of sick and dying children. The fathers spoke words of comfort and kindness, and sought to relieve their bodily distress by remedies administered to squalid men and women crouching at the sides of houses in all the stages of distemper. The body cared for, the priests next addressed themselves to the soul. The Jesuit, after enlarging for a time, in broken Huron, on the brevity of mortal weal or woe, passed next to the joys of heaven, and the pains of hell. His pictures of infernal fires and torturing demons were readily comprehended, but with respect to the advantages of paradise, he was slow to effect conviction. Doubts of all sorts started up in their rude minds with regard to the substantial advantages of the new faith, and several of them, who had

embraced Christianity, were filled with anxiety, in view of the probable want of tobacco in heaven, and their incapacity for enjoying life without it.

"I wish to go where my ancestors have gone," was the common reply. "Do they hunt the cariban in heaven?" asked the anxious savage. "Oh, no," replied the father. Then, returned the Indian, "I will not go there. Idleness is bad everywhere."

To comprehend the real value of the difficulties, which the missionaries constantly had to encounter, we must imagine what was the superstition they had to displace. The belief in *Manitous* or spirits, inhabiting animals and protecting or cursing men, was general throughout North America; human sacrifices were also general; the power of the medicine men was arbitrary for life or death; polygamy prevailed among some tribes, and indiscriminate intercourse, to some extent, among all. It was a superstition without mercy, without morality, without remorse; under its sway, no mental or social culture was possible. To them religion was a charm against disease, and baptism a safeguard against small-pox and misfortune. Against this terrible barbarism did the missionaries now put forth their power. What must we do, they asked, that your God may take pity on us? Brebeuf's answer was uncompromising:—"Believe said he, in Him; keep His commandments; abjure your faith in dreams; take but one wife, and be true to her; give up your superstitious feasts and assemblies of debauchery; eat no human flesh; never give feasts to demons; and make a vow, if God will deliver you from this plague, to build him a chapel." The terms were too hard, but Brebeuf would bate them nothing.

Meanwhile the missionaries found here a field of labor just suited to the extent of their charity and the ardor of their zeal. They traversed the country, plunged into the forests, penetrated into the very huts of the savages, and by their gentle manners and soothing language, and a thousand services which they cheerfully rendered, they gradually gained the confidence of the natives, and were at length listened to with attention. To induce them to accept the yoke of civilization it was necessary, first, to subdue them to that of the Gospel, and they succeeded. With no other arms, save a crucifix, the staff of the pilgrim, and the breviary of the priest, in the hand, the humble, though fearless Jesuit, directed his steps to the interior of these wild and almost deserted regions. He penetrated the densest forests; he toiled through vast morasses; he waded the shallow streams and swam the deep ones; he clambered over the

mountains and scaled the beetling crags; he traversed vast prairies and desert plains, and abandoning himself to the protection of Providence, he confronted ferocious beasts and more ferocious men. All these fatigues, all these perils had God alone for witness. The missionary braved them, not for earthly fame, or honor, but with a single and unblenching eye to the conquest of souls. Wherever he encountered a savage, he extended towards him his arms, and by signs made him comprehend the object of his mission. By words of kindness and smiles, that betokened peace, he sought to allure him to the way of the cross. If he resisted, as sometimes happened, the missionary was nowise discouraged. He became their servant and slave; he yielded to their caprices; he followed them to the chase; he interested himself in their affairs; he became a partner in their toils, their sufferings and their amusements.

Many of these holy men, too, fell victims to their zeal, and bedewed the earth with their blood; few of their number died the death common to all men, or slept at last in the grounds which their church had consecrated; but their blood proved as it ever has, the veritable seed of Christians. New warriors instantly occupied the post of the slaughtered, and followed up their work, until little by little, the barbarians were instructed in the laws of God, and in the precepts and obligations of Christianity, which at length they embraced with a fervor, a simplicity, and a piety that would have honored the primitive ages of the Church.

The missionaries, while they labored for the conversion of the Indians, with an energy and zeal, which could not be surpassed, never had the folly to assume towards them a haughty or overbearing tone. In humble imitation of the great apostle, they made themselves all things to all, and whether in China or in Japan, in Africa, in India or in America, they all had but one design, which, like a bright star, preceded them and shone upon their path, and was the guide of all their actions—*The Greater Glory of God and the welfare of their race.*

The march of civilization among the Hurons had now commenced, and it was not to cease. In the summer of the year 1637, the foundation of the new mission of the Immaculate Conception was laid in the largest of the Huron towns. No sooner was the mission house finished, than the missionaries began their preparations for a notable ceremony. At one end, stood the altar ornamented with such decorations as they had. On it was a crucifix, while above, hung several pictures, among them, a painting of Christ and another of the Virgin Mother. Never before were such

splendors seen in the land of the Hurons. Crowds gathered from afar and gazed with awe at the marvels of the sanctuary. A great event had called forth all this preparation. Of the many baptisms, achieved by the fathers in the course of their indefatigable ministry, the subjects had all been infants or adults at the point of death; but at length, a Huron, in full health and manhood, respected and influential in his tribe, had been won over to the faith, and was now to be baptized with solemn ceremonial, in the first chapel that ever adorned the Huron wilderness. It was an interesting scene. The Indians were there in throngs, and the house was closely packed with warriors, young and old, their eyes glittering and riveted on the spectacle before them. The priests no longer in their usual robes of black, but radiant in the vestments of the altar; the pealing of bells, and the swinging of censers wafting clouds of sweet odors to heaven, all combined to impress solemnly the minds of the savage beholders. To the missionaries it was a day of triumph and of hope. The ice had been broken; the wedge had entered, and light had dawned at last on the long night of heathendom. There now followed a harvest of converts, who gave, in many cases, undeniable proof of great piety and fervor. In some towns, the Christians outnumbered the heathen, and in nearly all they formed a large portion. The good Father Ragueneau the Superior, surveying the wonderful fruits gathered in this first field of labors, gives expression to the delight with which his soul overflowed in the following passage:—

"Without doubt, the angels of heaven have been rejoiced at seeing that in all the villages of this country, the faith is respected, and that Christians now glory in that name which was in reproach but a few years ago. For my part, even if I had lived among them for fifty years, I could never have hoped to see one-tenth part of the piety, of the virtue and sanctity of which I have been an eyewitness in the visits made to those churches, which have but lately grown up in the bosom of infidelity. It has given me a sensible delight to witness the diligence of Christians who anticipated the light of the sun to come to the public prayers; and who, though harassed with toil, came again in immense throngs before night to render anew their homage to God; to see the little children emulating the piety of their parents, and accustoming themselves, from the most tender age to offer up to God their little sufferings, griefs and labors. But what has charmed me most, is to see that the sentiments of faith have penetrated so deeply into the hearts of those whom we but lately called barbarians, and I can say it with

entire truth, that divine grace has destroyed in most of them the fears, the desires and the joys inspired heretofore by the feelings of nature."

The central mission, called the Immaculate Conception, of which the chief house was St. Mary's, was situated on the river Wye, which enters the vast Georgian Bay of Lake Huron. A few years ago, I visited this memorable spot and with the assistance of a few men was able to lay bare the walls and trace the ditches of this old French station, over which the forest had long since resumed its reign. The fortified work which inclosed the buildings was in the form of a parallelogram, and fronted the river, somewhat more than a hundred feet distant from it. Two or three times a year, the missionaries assembled here to take counsel together, and determine their future action. Hither, also, they came at intervals for a period of meditation and prayer, to nerve themselves and gain new inspiration for their stern task. Besides being the magazine of the mission, it was the scene of a bountiful hospitality, and one single year witnessed three thousand red men who from the different tribes shared the hospitality of the priests at this missionary station. At one time the missionaries had no communication with Quebec or Montreal for the space of three years (1641–1644), during which their clothing fell into rags, and they suffered grievously for the necessaries of life. Still they persevered with the ardor of apostles, and their number went on constantly increasing. Within thirteen years this remote wilderness was visited by sixty missionaries, members of the Society of Jesus, all chosen men, and ready to shed their blood for the faith.

The mission of the Conception was the oldest of those established among the Hurons. It was the one, too, which set the brightest example of every virtue, and shone as a brilliant luminary in the midst of the wilderness, presenting a model for the imitation of the neighboring tribes. For fifteen years the Huron missions continued to flourish, gathering into the Christian fold immense numbers of Indians, establishing amid the snow-clad wilderness of the North, flourishing communities, and producing fruits, as ripe and as lovely for heaven, as ever did the more favored climes of the South. Like those of Paraguay, which they rivalled, they were broken up by instruments not less fierce —the implacable Iroquois—the deadly foes of the Hurons and their allies, the French. From religious animosity and political jealousy, the Dutch traders at Fort Orange, now Albany, constantly supplied the Iroquois with fire-arms,

These would leave their towns, lie in ambush, break in on unguarded places; burn, hack, and murder the neophytes; exterminate whole villages, and destroy the nations, whom the fathers hoped to convert. At two different times did the Iroquois fall upon the Huron wigwams. First, on the 4th of July, 1648, when they sacked the flourishing village of St. Joseph; and, secondly, when on the 16th of March, 1649, a thousand hostile savages massacred the inhabitants and scattered the glories of the mission of St. Ignatius.

We will glance rapidly at the history of both these melancholy occurrences. Teanaustaye, or St. Joseph, lay on the southeastern frontier of the Huron country, near the foot of a range of forest-covered hills, and about fifteen miles from St. Mary's. It had been the chief town of the nation, and its population numbered at least two thousand. It was well fortified with palisades, after the Huron manner, and was esteemed the chief bulwark of the country. Its inhabitants had been truculent and intractable heathens, but many of them had surrendered to the faith, and for four years Father Anthony Daniel had labored among them with excellent results.

It was the morning of the 4th of July, 1648. Scarce a warrior was to be seen. Some were absent in quest of game or on a warlike expedition, and some had gone on a trading party to the French settlements. Daniel had just finished saying Mass, and his flock still knelt at their devotions. It was but the day before, that he had returned to them, warmed with new fervor, from his meditations in retreat at St. Mary's. Suddenly, a roar of voices, shrill with terror, burst upon the silence of the town. "The Iroquois! the Iroquois!" The enemy had approached the village under the cover of the night, and thus effected a surprise. The greatest panic and confusion prevailed, and the terror-stricken Hurons flocked around the father as their protector. He animated them by his presence where the danger was most imminent, and encouraged them to defend their village. But it was of no avail. The dreaded name of the Iroquois was ever sufficient to intimidate a Huron. In the meantime, the enemy took possession of the place, and those who were able to flee escaped to the neighboring village. Not so the priest. Forgetful of himself, he eagerly sought out the aged, infirm and sick, to prepare them for their fate. Daniel then returned to the chapel, which was already crowded with Hurons. Some he baptized, others he confessed and absolved, and upon all he bestowed appropriate words of consolation. The enemy soon learned their place of refuge, and shrieking forth their fierce war-whoop, rushed

in a body to the church. "Fly!" screamed the priest, driving his flock before him; "I will stay here. We shall meet above!" Many of them escaped through an opening in the palisade; but Daniel refused to follow, for there still might be souls seeking salvation. The hour had come for which he had long prepared himself. Alone and undismayed, he came forth from the church to meet the Iroquois. When they saw him confronting them with a look kindled with the inspiration of martyrdom, awed by his appearance, they recoiled for a moment, as he advanced; then recovering from their surprise, they pierced him with a volley of arrows, that tore through his robes and his flesh. A gun-shot followed; the ball pierced his heart; and the proto-martyr of the Huron Mission fell dead, sighing the name of Jesus. The shepherd gave his life for his flock. They rushed upon him with yells of triumph, stripped him naked, and treated his lifeless body with every indignity. The town was now in a blaze, and when the flames reached the church, his body which they flung into it became a holocaust consumed in the fires of the burning church. The Hurons, who escaped, found refuge among their brethren at St. Mary's. About seven hundred, consisting principally of women and children, were taken prisoners by the Iroquois and carried away to be tortured. Father Anthony Daniel who fell was one of the founders of the Huron Mission. He was a native of Dieppe in France, and was born of wealthy and respectable parents. For fourteen years he labored in the Huron Mission with indefatigable zeal, and he left after him an example of every virtue; the Indians, even those who were infidels, cherished a strong attachment for him, for he had won the hearts of all who had ever known him.

The destruction of St. Joseph's spread terror through the land. Town after town was now abandoned and the Huron nation was doomed to melt away, first, wasted by pestilence and small-pox, and then to fall beneath the tomahawks of their deadly foes. The Iroquois, encouraged by the success of their late attack upon St. Joseph's, returned early in the spring of the following year, and on the 16th of March, 1649, about two thousand of them, well supplied with fire-arms, surrounded the village of St. Ignatius, which with St. Louis and three other towns, formed the mission of the same name. This place was fortified with palisades, fifteen or sixteen feet high, and surrounded by a deep ditch. But before daylight on the 16th, the fierce yell of the enemy startled the wretched inhabitants wrapped in profound sleep, and bursting in upon them, before resistance could be made, they cut them down with knives and hatchets, and set fire

to their cabins. The whole was the work of a few minutes; out of four hundred inhabitants, but three escaped to give the alarm to the neighboring village of St. Louis, one league distant. The Iroquois, following up their success, rushed in the dim light of the early dawn towards St. Louis. The three fugitives had given the alarm. The number of inhabitants here was less than seven hundred, and, of these, all who had strength to fly, excepting about eighty warriors, made for a place of safety. Brebeuf's converts entreated him to escape with them, but the Norman hero, says Mr. Parkman, bold scion of a warlike stock, had no thought of flight. His post was in the teeth of danger, to cheer those who fought and open heaven to those who fell. Lallemant, his colleague, slight of frame and frail of constitution, trembled despite himself but divine grace mastered the weakness of nature, and he, too, refused to fly. The Hurons fought with the utmost desperation, but the Iroquois with unabated ferocity cut through the palisades, and captured the surviving defenders, Brebeuf and Lallemant, among the rest. But two Hurons escaped to carry the sad details to St. Mary's. In the flush of victory the enemy meditated an attack on this station, and sent forth small parties to reconnoitre it, but a panic had fallen on them, occasioned by the impression that they were about to be attacked by a combined body of French and Hurons. They planted stakes in the bark houses of St. Ignatius and bound to them a crowd of prisoners, male and female, from old age to infancy, husbands, mothers and children, side by side. Then as they retreated, they set fire to the town and laughed at the shrieks of anguish that rose from the blazing dwellings. On the afternoon of the 16th, the day on which the two priests were captured, Brebeuf was led apart and bound to a stake. He seemed more concerned for his captive converts than for himself, and addressed them in a loud voice, exhorting them to suffer patiently, and promising heaven as their reward. The Iroquois, incensed, scorched him from head to foot, to silence him; whereupon, in the tone of a master, he threatened them with everlasting flames, for persecuting the worshippers of God. As he continued to speak, with voice and countenance unchanged, they cut away his lower lip and thrust a red-hot iron down his throat. He still held his tall form erect and defiant, with no sign or sound of pain; and they tried other means to overcome him. They led out Lallemant, that Brebeuf might see him tortured. They had tied strips of bark, smeared with pitch, about his naked body. When he saw the condition of his superior, he could not hide his agitation, and called out to him, with

a broken voice, in the words of St. Paul, "We are made a spectacle to the world, to angels, and to men." Then he threw himself at Brebeuf's feet; upon which the Iroquois seized him, made him fast to a stake, and set fire to the bark that enveloped him. As the flame rose, he threw his arms upward, and with a shriek of supplication to heaven he offered up his sacrifice to God.

Lallemant was but six months engaged in the Indian Mission, yet was he destined to bear off one of the first crowns. In the colleges of France he had acquired high honors as a scholar, and was distinguished for his exact scientific knowledge. He was born at Paris, on the 31st of October, 1610, and died a martyr at the stake, on the 17th of March, 1649, in the thirty-ninth year of his age.

Next, they hung around Brebeuf's neck a chain of hatchets heated red hot; they cut off his hands, and applied red-hot tomahawks under his armpits, but the indomitable priest stood like a rock, insensible alike to pain and torture, to the great astonishment of his tormentors. In derision of baptism, they poured boiling water on the head of the two missionaries, saying: "We baptize you, that you may be happy in heaven; for nobody can be saved without a good baptism." Brebeuf would not flinch; and, in a rage, they cut slices of flesh from his limbs and devoured them before his eyes. To complete the tragedy, they tore out his heart and drank his blood, gushing warm from its source, thinking to imbibe with it some portion of his courage.

But let us turn from these revolting tortures, and these monsters of cruelty, since, in one day, all their victims were robed in the glory of immortality. Let us drop the veil over them, and with it, a tear over the horrible blindness and perverseness of human nature when left to its own impulses, without the light of grace and the softening influence of Christian civilization.

Among all the missionaries, few displayed the gifts of an apostle more abundantly than John De Brebeuf. Mr. Parkman calls him the Ajax of the Huron Mission, its truest hero, and its greatest martyr. He came of a noble race, the same from which sprang the English earls of Arundel; but never had the mailed barons of his line confronted a fate so appalling, with so prodigious a constancy. To the last he refused to flinch, and as we are told, "his death was the astonishment of his murderers." For fifteen years he went through the same round of duties, teaching, preaching, visiting the cabins, and each day, he became more inflamed with zeal and more animated for the salvation of souls. For twelve years that I have known him, writes Ragueneau,

that I have seen him, alternately superior, inferior, and on equality with others; sometimes engaged in temporal affairs, sometimes in missionary toils, and labors; dealing with the Indians, whether Christians, infidels or enemies; in the midst of sufferings, persecution, and calumny—I never once saw him, either in anger, or even manifesting the slightest indication of displeasure. He was a native of Bayeux, in Normandy, and was born on the 25th of March, 1593. He entered the Society of Jesus at Rouen on the 5th of October, 1617, and he was crowned with martyrdom on the 16th day of March, 1649, in the fifty-sixth year of his age.

The bodies of the two illustrious missionaries were carried to St. Mary's and buried in the cemetery there. The skull of Brebeuf was preserved as a relic. His family sent from France a silver bust of their martyred kinsman, to enclose the skull; and to this day the bust and the relic are preserved with pious care by the nuns of the Hotel Dieu at Quebec. When he first visited the Huron tribes, in 1626, there was not, in all that unexplored wilderness, one Indian who invoked the name of the true God. At his death, he saw gathered around him as an encircling crown, no less than seven thousand children of the forest, whom he and his brethren had baptized, and he beheld the sacred sign of man's redemption raised as a standard of triumph, in a place, where, since the creation of the world, no true worshipper of God had ever been found! He died like a faithful soldier, at his post, but his death struck the death-knell of the Huron nation. Within two weeks after the disasters of St. Ignatius and St. Louis, they abandoned their homes, and bade farewell for ever to their ancient domains. Scattered by the exterminating hand of the Iroquois, they roamed in fugitive bands, northward and eastward, through the half-thawed wilderness, and sought a hiding place on the rocks and islands of Lake Huron. A few, under the auspices of Ragueneau, settled in the island of Orleans near Quebec; some went South of Lake Erie, and buried themselves in the forests of Pennsylvania; while some are to be found at a later day in the vicinity of Sandusky, under the name of Wyandots, but the greater part of them, after deliberation, formed a settlement on a neighboring island of the lake, called, Isle St. Joseph. Thither, therefore, they transported on rafts all that they possessed. St. Mary's was stripped of everything that could be moved; then they set it on fire, and one short hour saw consumed the results of nine or ten years of toil. The Hurons as a nation ceased to exist.

In 1650, says Mr. Shea, Upper Canada was a desert; the Iroquois war, incited and armed by the Dutch, drove the

missionaries from the depths of the forest, and proved fatal to the allies of the French. Not a mission now remained; not a single Indian was to be found, where, but a year before, the cross towered in each of their many villages, and hundreds of Christians gathered round their fifteen missions.

From some of the old maps published by the Jesuits in Paris in the year 1660, it appears that their missionaries, long before this date, had traced the highway of waters from Lake Erie to Lake Superior, and had gained a glimpse of Lake Michigan. As early as 1638, they were able to penetrate the present territory of the United States and plant the cross in three different points: at Sault Ste Marie in Michigan, among the Abnakis of Maine, the Mohawks of Albany and other tribes of the five nations, so that in the very heart of New York, at that early day, says Mr. Bancroft, the solemn services of the Roman Catholic Church were chanted as securely as in any part of christendom.

Six fathers had won the Martyr's crown; one was mutilated for life; and some of those who escaped had only deferred their time a few years. The missions in the western part of New York were destroyed, and Father Garnier put to death. Father Isaac Jogues, illustrious for courage and sufferings, escaped with mutilation; he returned to France, but, burning with zeal, came back some years after, and received the glorious crown of martyrdom in the Mohawk valley. This mission among the ferocious Iroquois was reopened again and again until the State passed into English hands, when the penal laws against Catholic missionaries were most rigorously enforced.

But why single out these apostles? Jogues and Le Moyne, the martyrs I have mentioned; Allonez of Lake Superior; Granier of the Illinois; Marquette of Michigan; Gravier of the Miamis; Guiguas of Wisconsin; Boullanger of the Choctaws; De Guyenne of the Alabamas; White of the Susquehannas; Rasles of the Abnakis, and Marest of Labrador. These are names which cannot be forgotten in the annals of our country. Their memory dwells on the Mississippi, by the distant shores of Lake Huron and Lake Superior, in the valley of the Mohawk, among the mountains of New England, and on the banks of the Penobscot. Some others equal in service and in sufferings might be recalled, but these will suffice, as representatives of the missionaries, in the field which I have been considering.

Nor are the services which they rendered to civilization to be passed over. Within the mission, within the breast of the believer, the new life of civilization began; but there it did not end. Every wigwam-chapel gathered its colony,

which always matured into a village. The progress, indeed, was slow at first, as must be every progress from barbarism upwards; as was Roman, Gothic, Celtic and Norman progress. But we have every reason to assume, from what progress was made, while the missions flourished, that both the individual and the family would have been reclaimed and the new Indian society gradually developed, had time enough been granted.

One of our statesmen, Hon. James H. Paulding, speaking of the remains of those missions was led to say, that much was due to French courtesy and sobriety, and, much more, perhaps, to the influence of a religion, which, though often calumniated, exercises a dominion over the minds of untutored Indians, far more powerful and far more salutary, than has hitherto resulted from the influence of any other.

Their dictionaries, their grammars, and their labors on the several languages of the nations, among which they resided, are, along with the innumerable native traditions which they collected, at this day, the most valuable part of all we possess concerning the red race of America. Besides being men of science, they were acute observers and made several useful discoveries. Their reports afford us most interesting information regarding the natural history of the country. At an early date, they describe the Aurora-borealis, and furnish minute descriptions of the eclipses both lunar and solar, as well as of the comets and earthquakes, which occurred in their time. Not only do they describe the great lakes, but they were also the first to call attention to the great Falls of Niagara as far back as 1647–8. They discovered the oil-springs of Olean, and they were the first explorers of the northern lakes and rivers. In 1673 the Mississippi was discovered by Father Marquette who started in a canoe from Lake Michigan, and descended the river to Arkansas. Other Jesuits broke paths in the wilderness and forest, and prepared the way for the discovery and population of new countries, and made known to commercial enterprise, lakes and rivers and boundless seas. Father Albanel did what soldiers and adventurers had not the courage to undertake—he opened a road from Quebec to Hudson's Bay; and in this, our day, the illustrious De Smet, stimulated by zeal for the conversion of the Indian tribes of the West, penetrated to the Rocky Mountains, ascended the Mississippi and the Missouri to their sources, and thus realized in his own person, the desires and the hopes of the ancient members of his Institute.

They were the first to make wine from the native grape, wax for candles from the wild laurel, and incense from the

gum-tree. They drew attention to the cotton plant and mulberry tree of the Missippi valley; they introduced the sugar-cane from their gardens in New Orleans; they first planted the peach in Illinois, and were the first to introduce wheat and the plough into the prairies. The Indians had habitually planted their maize in holes made with a dibble; but the Jesuits taught them better. If, as has been said, "a plough proper in a field arable" be the noblest escutcheon, then is it theirs; if

> In ancient days the sacred plough employed
> The kings and awful fathers of mankind,

a share of the same awe and honor belongs to the early missionaries of our country. They pointed out the locality of many minerals; they were the first to work the copper mines of Lake Superior for ornaments for the altars at the Sault; and the first to acquaint New York of the existence of her own salt springs. About this latter discovery there is an anecdote worth repeating. When Father Simon Le Moyne communicated the fact to his Dutch correspondent, Domine Megapolensis of New Amsterdam, that cautious minister, in laying it before "the classes of Amsterdam," expresses himself in great doubt "whether this information be true, or whether *it be a Jesuit lie*." It turned out to be true, as the annual revenues of New York State can testify.

In conclusion, I may be permitted to add one word on the men themselves, of whom I have noticed but a few. It would be an indiscretion to suggest reflections which their deeds will awaken in every Christian soul, and which they kindled in the breasts of the ferocious Indian, who wandered through the frozen wilderness of the North, or roamed by the banks of the Mohawk. But I must observe, in contemplating the supernatural virtues which I have briefly sketched, that they were the fruits of gifts and graces which were not only fair to look upon, and mighty to subdue the arts of the wicked one, and to unbind in every land the fetters of his victims, but which had a yet deeper and more awful significance, in as much as they revealed *the immediate and intimate presence of God*, as surely as the golden-fringed cloud tells of the great orb behind, whose rays it obscures but cannot hide. These men were mighty, but evidently not by their own strength; valiant, because they feared nothing but sin; patient for they walked in the steps of the Crucified; and wise beyond the children of Adam, because to them it had been said by Him who once gave the assurance to earlier missionaries: "It is not you that speak, but the spirit of your Father that speaketh in you."

HOUSE OF RETREATS—KEYSER ISLAND.

South Norwalk, Conn., June 9, 1892.

Rev. and Dear Father,

P. C.

You kindly ask for news of our beautiful island. In the first place, I must say that a chief feature this year is that although the number of exercitants has not been great, yet, the work has been constantly kept up, except for a portion of Lent. Fr. Skelly, of Chester, Conn., is now finishing his retreat, and Fr. Lynch of Danbury, in whose parish the League of the Sacred Heart took strong hold, will be on next week. Fr. Skelly tells me he met a convert, a Mr. Chapel, a very worthy person, it seems, who asked where was there, in this section of the country, a house for spiritual retreats, and being told of this place, he at once resolved to make arrangements to spend a week among us.

We have had only about fifty exercitants this year. Bishop McDonnell's and Bishop Gabriel's retreat here preparatory to their consecration, has brought the place to the notice of a good many, and has made it appear that a spiritual retreat may be made by others than by persons on the eve of great spiritual ruin, or who if they be not very careful, must use extraordinary means to avert eternal reprobation. The Bishop of Hartford would gladly send his priests here for the general annual retreat, if we had accommodations for them. About ten laymen passed from three to eight days in retreat with us; one was so surprised that he shed tears of delight, saying he had no idea that laymen could have such privileges as a retreat of this kind afforded. A friend of Bishop McDonnell tried to persuade the bishop not to come here. The bishop replied, no tramps were allowed here. When the moment of God's special mercy will allow superiors to take stronger action in the work, there will then be no lack of exercitants. When the matter will be explained from the pulpits of parish churches, and people learn about it, there will be a different tale to tell.

Bishop McDonnell came alone to Norwalk. I met him at the cars, and drove him to Manresa. He was very cordial, spoke of our Society, of his former days at St. Francis Xavier's, of some who had made their election for the Society, and why it was he had not done so; of several who

were prejudiced against it, and how some of these on discovering its real merits, were great admirers of it and ended by entering into the Order. He insisted on following the community regulations. He caught a cold from undue exposure, which renewed some troubles from *la grippe*, which he had had during the winter, previous to his trip to the South. This laid him up until after his consecration. He had recourse to our five fathers, the Martrys of the Commune. Fr. Walsh of the third year, then after his missionary tour, whom Rev. Fr. Provincial sent here for the occasion, rendered invaluable aid; and Fr. Massi, of St. Lawrence's, New York, confessor of the bishop, sustained his penitent in the certain assurance that the martyrs would carry him through successfully. Fr. Walsh procured him some relics of these heroes. A palace car was placed at his disposal for the trip to New York. You know the sequel—how, after his consecration, he publicly acknowledged that to our Martyrs of the Commune he owed the strength to go through the fatiguing duties of the day.

Bishop Gabriels was similarly received at Norwalk depot, and made seven full days of retreat, and he expressed a desire to have some memento of our Martyrs of the Commune, which I gave him.

The sea-wall has been repaired; the roofs of the pavilion and those of the Shrine of our Lady of Martyrs, have been painted anew, as well as the exterior of the mansion. The numerous small cells of the White House have given place to airy dormitories, the old garden fence has disappeared, leaving an unobstructed park all around the main building. The roads, which Father Loyzance had opened up across the island, enable visitors to reach conveniently the little shrine he erected on the hill.

Dear Father, excuse this poor rambling letter. Respects to Rev. Fr. Rector and to the Fathers in that stronghold of the Society.

Servus in Christo,
A. McDonell.

FATHER JAMES PERRON.

A SKETCH OF HIS LIFE

PART VI.

Father Perron Instructor of the Tertianship and Rector of Woodstock.

In September, 1872, Father Perron was appointed Instructor of the Third Year of Probation at Frederick, having been asked for by Father Keller, Provincial of the province of Maryland. He entered on this new work with his usual devotedness; how he labored in preparing his instructions is shown by a well-filled book found among his writings, and containing what he called "Mixed Instructions during the Year 1872–73 at the Tertianship." It consists of 280 pages, octavo form, closely written, and prefaced by an index. Besides those given on the Exercises, there are instructions on the "End of the Tertianship," "Zeal for Souls," "The Rules of the Priests," "Prayer and Meditation," and a series on the "Exercise of the Presence of God." As an example of his way of treating these subjects we reproduce here one taken from this book and entitled:—

ON DEVOTION AS FRUIT OF AND MEANS TO PRAYER.

Devotion, in its most general sense, is *Voluntas prompte tradendi se ad ea, quæ pertinent ad Dei famulatum.* (S. Thom. 2–2 q. 82, a. 1.) Those, then, have Devotion, who devote themselves to God entirely; being perfectly submitted to him they have but one end in view, viz., his glory, and choose thereto the most proper means. But as amongst the acts of the service and glory of God, prayer holds the first place, especially *mental prayer*, which is itself an act of the highest worship, devoting to God our most noble faculties, directing to his service all our other actions, exciting us to the practice of all virtues and to the most complete and perfect sacrifice of ourselves as a holocaust to his supreme majesty. Then the name of *Devotion*, in a more strict sense, is applied to that fervent application of ourselves to the exercise of prayer in relation to that general direction of our actions towards the service of God; because these two things are inseparable.

1st This desire of pleasing God perfectly (which is the same as Devotion) is absolutely necessary for the *perfection of mental prayer;* because such a desire is alone able to remove all the obstacles to mental prayer and to gather all the faculties and strength of man to it.

2dly Mental prayer well performed, according to the teaching of St. Ignatius, is the best means to obtain and increase that desire of pleasing God, viz., Devotion.

It follows that these two things must go together, and as we have seen in the Spiritual Exercises how our prayer was to be directed towards *practical Devotion*, viz., the direction of all our actions towards God and his service, so must we understand that the best means to advance in the *practice of prayer* is to preserve faithfully that *practical Devotion;* and this for two reasons :—

The first, because *ability and facility for mental prayer* is truly a gift of God, not to be obtained by merely natural gifts or acquirements, and it is a most high gift and a great benefit of God, and one that God, consequently, does not bestow ordinarily but upon fervent and faithful persons. It would not be becoming to bestow the dignity of the friendship and familiarity of God upon tepid souls, but only upon those who have the highest esteem of it, and dispose themselves to it with all the energy of their faculties, as is shown in the lives of the saints.

The second reason is a natural one. As mental prayer is a most excellent work, but at the same time hard and difficult to our nature, it requires the exertions and application of the whole man, both to remove the obstacles to it and to attain its perfection. Consequently, any diminution or slackening in the will and the other faculties, produces necessarily a corresponding diminution in the perfection of prayer. For that distraction of a part of the fulness of application of our faculties comes ordinarily from some affection, either actual or habitual, to created goods, on account of which the soul becomes weaker and less able to receive God and his gifts. Now these unruly affections cannot be quenched but by offering to the apprehension of the will a good of a far higher value, viz., the good of the glory of God, the infinite, proper and true good of the soul, the only one able to satiate it. When, then, the intellect does propose this good to the will as such, the more extensively and vividly the intellect proposes it, the more fervently the will embraces it, and rejects the other goods as obstacles to it.

Well now, considering the intrinsic nature of things, there is no human act that gives greater glory to God than prayer. For this glory of God consists in that he be known and loved by his creature, as he knows and loves himself. As God glorifies himself in himself by this increated knowledge and love, so is he glorified exteriorly by his creature. Hence there is no action of man nobler than prayer, since it is the

one that makes him more like God. Any one then, who desires to make some progress in the exercise of prayer, must, before all, conceive a great esteem for, and desire ardently that glory of God which consists in his knowledge and love, and next, dispose all his life and actions, and animate them with such fervor, that they be a holocaust of himself burning with this unceasing fire of his desire to please God and promote his glory in everything. This is, as it were, a continual prayer, or, at least, the best preparation to it.

For as all the actions of this our life are for us the means to obtain this everlasting and perfect knowledge of God, in which consists our eternal bliss, so must they be directed by us in some manner to obtain as much knowledge and love of him as we can in prayer, since our happiness in this life consists but in that, as for that we have been created, redeemed, justified and continually excited and helped by the inspirations and new gifts of the Holy Ghost.

Hæc est enim vita æterna ut te cognoscant solum Deum verum et quem misisti Jesum Christum. Maria optimam partem elegit quæ non auferetur ab ea (Joan. i). In this manner can our daily actions be an excellent preparation to prayer, and as the gathering of fuel to kindle our devotion in it. Thus shall we fulfil the precept of Jesus Christ: oportet semper orare et non deficere (Luc. xviii. 1). Thus, will our prayers and actions produce in us, by that blending with each other, that most precious fruit of *Devotion*, so profitable for ourselves and our neighbor.

Sic luceat lux vestra coram hominibus ut glorificent Patrem vestrum que in cœlis est (Matt. v. 16). Non potest abscondi civitas supra montem posita (Matt. v. 14).

At the end of the third year of probation Father Perron was recalled to his mission, and on July 20, he was again appointed Master of Novices at Sault-au-Recollet, Canada, to take the place of Father Charaux who had been made superior of the mission of New York and Canada. His life at the Sault became again what it was formerly, and there is nothing in it to delay us; but in the resolutions of his retreat for this year he has some valuable remarks on prayer, which tell us something of his trials and method of action under them. He writes as follows on the fourth day of his retreat:—

I have been somewhat less distracted in my meditation, owing mostly I think to the use I constantly made of the book to keep my mind attached to the subject. I could not indeed up to this time keep my fickle imagination from wandering continually without the constant use of a book, and I can hardly of myself make any profitable use of my faculty of discoursing. I need that others make it for me. It is a great motive of humiliation for me who am so much inclined

to pride in any new knowledge that I acquire. Were I able, as some are, to discourse easily and in the right way I should be as proud as Satan. I see again and again how necessary it is for me to apply myself to the acquirement of this virtue of humility.

The next day he receives additional light, for he writes as follows :—

I have been confirmed to-day in the appreciation made of myself yesterday, viz., that I need a strong application of my intellect to counteract the application of my inferior faculties to useless, dangerous, and bad objects. Now my intellect can hardly be so possessed except by philosophical or theological reasoning, and such reasoning I am not able to make of myself, but I must borrow it from others. This is the reason why I have been always unable to make any serious meditation except with the continual use of a book that captivates in this way my intellect and consequently moves my will. I think, then, that I must continue to use this means, since a long experience has shown it to be the best means for me, until it please God to raise me to a higher state. It remains for me to make more efforts to turn this means to practical conclusions, and to make it completely fruitful by prayer, which I too frequently omit or perform negligently.

During the next two days he suffered severe temptations and humiliating trials, and he thus writes of their good to his soul :—

I see more clearly what our Lord wants of me in this present retreat by these trials, more pungent than I suffered in my other retreats. I had seen before that humility was the chief and special virtue to which I must apply myself. I have tried, indeed, to do it and perhaps I have advanced a little in it. But up to this time I have not advanced as I should in what ought to be the first and most practical fruit of that humility, viz., the spirit of prayer. I had in most of my retreats observed that deficiency in prayer in myself, and I have been inclined to chose it as the matter of my particular examen, but as I had seen so clearly and surely my need of humility, I thought that I should hold to what I I had previously determined about it. Now, it seems to me that I must make this one of the two imperious needs of my soul and apply myself most earnestly to prayer through humility and as its effect. I must first reform myself in the exercise of prayers, which are of obligation : Holy Mass, divine office, matters I am so earnest to recommend to others and I am so negligent about myself ; then I must apply myself to my other prayers, as the rosary, the prayers before and after my actions, etc. I must be sure that if I take upon

myself to do so with fortitude and constancy I shall see a great change in myself. May God Almighty help me!

Things went on smoothly in Father Perron's life and he was solely intent on advancing in prayer when he was called to labor for the perfection of his brethren in the Society in a larger field. Woodstock, the scholasticate for the whole of the United States, was in need of a new rector and Father Keller turned to Father Perron. Father General heartily approved the choice and Father Perron was appointed. It was a great loss to the mission of New York and Canada, but the sacrifice had to be made. Amid all the disappointment in the mission, Father Perron seemed to be the one least affected. It was the will of God, and God would surely provide for the mission in sending him to a wider field. He gave us all a great example of holy indifference, and though he must have felt the change no one ever knew him to show by a look that he regretted to leave his novices and his mission to go among strangers. The obedience was all the harder because he had spent what had been left him of his fortune at the Sault, and he was putting up a new building there which he had been desirous to see erected for many years. Just when he had begun, and he could promise himself some years of peace and progress with his novices, the order came for him to go.

He started for Woodstock as soon as he could get away from his novices, and on the 22nd of April, 1875, he was installed as rector of the scholasticate. In a letter to his sister-in-law, he gives as follows his description of Woodstock: "I am now residing six hundred miles south of Montreal, from which place I wrote to you the last time. I am at a house of education for our young men, like Laval, where I formerly lived for several years. It is not a city, nor even a village, but a solitary place (une terre isolée) twenty-five miles from Baltimore, on the railroad from Baltimore to Cincinnati." In this "solitary place" Father Perron passed six and a half years, devoting all his energies to the formation of our scholastics. His heart was in his work and, though some certainly did not approve of all he did, no one ever accused him of not devoting himself to the work God had entrusted to him. In his instructions to the scholastics he tried to make them interior men, as St. Ignatius demands in the constitutions. He put before them, and tried to keep before them, the necessity of this interior spirit were they to become true sons of St. Ignatius. He insisted that they might have a hundred superiors, but if this interior spirit were wanting, they would be but religious

in name. He trusted his subjects and, perhaps, he trusted some too much. They were not many, however, of this class. There were many more whom the sound instruction and the manly method of trusting them, which the good Father Rector employed, formed to be true religious.

Fr. Perron took great interest in all that concerned the scholastics, their sports as well as their studies. During his time the villa at St. Inigos was built and opened. Fr. Perron himself used always to go to the villa and by his kind words did much to make it pleasant for the scholastics. His experience of the world and his knowledge of the various countries of Europe which he had visited before entering the Society, as well as his familiarity with our houses in Rome and in France, made his conversation remarkably interesting and profitable. He had, too, a ready wit with which he often used to enliven the conversation, but never in the slightest to wound charity; for he was not a man to wound even the youngest scholastic for the sake of saying a *bon mot.* In fact, the greatest trait in Father Perron's character was his great heart and his manner of showing his love for all. Everyone felt that he was kind, and had anyone the least trouble he was sure to find a sympathetic listener in good Father Perron. Still there was no weakness in his character, nor anything natural; you were made to feel that it was all for God, and the better and more constant and sincere for that. One who knew him well and appreciated him and had lived with him as a scholastic and afterwards as a professor at Woodstock writes: "Stress should be laid upon Father Perron's straightforwardness, honesty, and contempt for double dealing. He was inexorable with men that he had detected in trifling or attempts at gaining a point by roundabout ways; but if a man were honest with him, he would never have cause to complain. He was surely worthy of *trust.* You could rely upon this, that his words expressed his thoughts. I think that this point should be accentuated."

The same impression he made upon people of the world and even on strangers. Witness the following facts written by one who knew him intimately:—

"As those who knew him well remember, his face like his soul was strikingly noble. You felt when you saw him that you were looking at a holy man and an honest man—one who walked before God, and practiced what he preached, and was himself all that he taught others to be—to whose natural character, leaving grace out of the question, anything like doubledealing or self-seeking or policy or vanity

was abhorrent. People felt this. Fr. Jeremiah O'Connor, on whose soul, God have mercy, has often spoken to me of the vacation at St. Inigos, when he was Fr. Perron's minister, and of the visits they paid together to the good folk of the neighborhood, rich and poor, black and white alike —of the stately courtesy the old gentleman would show to all, and of the deep feeling of respect and veneration he left behind him.

"My experience was as follows. It was in the early seventies. He was filling the office of treasurer at St. Francis Xavier's, N. Y., whither I had been sent to teach after leaving Woodstock. Then, as now, missionaries were constantly arriving from Europe, and Fr. Perron would always try to meet them at the steamer, a much appreciated act of kindliness, when, as frequently happened, the strangers knew no English. He often did me the honor of taking me for his companion.

"On one occasion, we met with an unexpected difficulty. It seems that, under pretext of meeting their returning friends, a number of people, some of them quite fashionable, had been carrying on a brisk trade in smuggling. The custom house officers took alarm; and an order was issued, positively forbidding any access to the ship until the passengers and their baggage had been examined. As the vessel slowly swung into her berth, the crowd on the dock was driven back without mercy, and a barrier was raised with an officer stationed at the gate to prevent communication with the travellers. Of course there was an outcry; but prayers, entreaties, and remonstrance were of no avail. There was only one answer to get and they got it, 'No admittance.' Fr. Perron watched until all attempts had been given up in sullen despair. Then he elbowed his way to the gate through the men and women of high degree.—'My dear,' he said to the Inspector, 'I am expecting some missionaries who don't know English, wont you let me go in and meet them?' The Inspector had 'down East' writ large on his face and in his accent. He looked at Fr. Perron for a moment and then said: 'Pass in, old man, pass in—you will never cheat the government or anybody else.' 'Thank you, my dear,' said Fr. Perron; then pointing to me, he added: 'And this young man, will you let him in too?' 'Waal,' said the man from Maine, after turning a pair of sharp eyes on me, 'I am not so sure of him—but if you promise to keep a watch on him, he can go.' To the disgust and indignation of our less fortunate brethren, we crossed the sacred precinct. Fr. Perron turned round, made a low bow and said, 'Thank you, my dear.' And the officer, half joke and whole earnest shouted

out in reply: 'I say, old man, pray for me.' A little banter —but not a particle of disrespect, quite the reverse."

The reverence which his holy face and his great kindness won for him, he used with great effect to promote God's interests among souls, for he was full of zeal for the Master's cause. This zeal he did not confine to the scholastics; it led him to take much interest in the work among the country missions about Woodstock. He did much to have the churches at Alberton and at Harrisonville built; he urged on work being done in the other missions, and he did all in his power to encourage the scholastics in teaching catechism and in instructing the poor and the ignorant. It was found afterwards that this was imposing a too laborious task upon the professors, and that the scholastics were apt to neglect their studies for the more agreeable missionary work, so that some of what had been begun had to be given up; still Father Perron's intention was to do the greatest possible good, and there can be no doubt that many souls were saved by what he had done for them through the fathers and the scholastics; the parishes still continue in a flourishing state and the catechisms have been revived, so that great good is still being done.

Among the retreats made while he was rector of Woodstock, that of 1878 seems to have been the one in which he received the most light. The notes are fuller and give us a better idea of the inner life of Father Perron than any other year, so we produce them in full:—

RETREAT OF 1878.

Wednesday, Nov. 6.—I began my annual retreat last night. Although I have all opportunity here to advance in perfection by a close union with God, I am far from corresponding to all the graces and exterior help afforded to me by the merciful Providence of God. Although exteriorly recollected, I am not so interiorly. Although giving the ordinary time to my spiritual exercises, I am not giving them interiorly the faithful care that I should, etc. I need, then, most, an interior spirit; were I more humble God would give more of that interior unction to draw me to himself. He does not find me prepared for that more close union which simple souls only are fit to enjoy.

Although I do not see clearly what in particular God wishes me to do for the more perfect fulfilment of my employment, nevertheless I understand that if I were more united with God, I should receive more light about it and by following that light I should receive more and, finally, reach above that dimness which seems to surround me on all sides as a fog.

That more close union with God which I should try to

procure may be obtained by applying myself more earnestly to consider God present everywhere and disposing all the circumstances of my life that I may make them serve to his glory. I should then frequently ask of myself: what does God expect of me now? what does he intend by this thing, this person, coming in contact with me? If I do not see it after this interrogation to myself, I should ask it of God either directly or through my guardian angel.

I must profit by the experience of the past, considering in what I erred and how the divine Providence made use of my very faults to chastise and correct me. I must not imagine that now I am without faults. I must then examine what God does with me that I may conclude what I am, and what I must amend.

Nov. 7.—Considering that kind of dimness in which I live in regard to many things, especially to myself, and comparing it to the deep darkness in which I formerly lived, I may infer that the cause of both is the same, and produces effects in proportion with the different moral states in which I was and am. That cause is the immense fund of pride which is in me. As God has made use of it to punish me and prevent me from succeeding in my ambitious projects formerly, so now he does the same not only against the actual pride that spoils my actions but against the increase which he foresees would invade me if he would enrich me with too much of sensible and apparent gifts. I must be then most grateful to him for keeping me constantly in a low state and without much light. I must, then, apply myself more and more to cultivate my will, in order to perfect it, than to cultivate my intellect. The fruit of my labors in this line will be far more secure for me and more profitable. That labor must have always in view the acquisition of humility, although I must not overlook other virtues.

Nov. 8.—Another defect of mine which I observed in all my retreats is my deficiency in prayer. As it is a universal means to obtain what we need of God, it is no wonder if one advances little when he prays little. But one cannot pray as he ought without the grace of God, and that grace is not given but to the humble. Humility then obtains the gift of prayer and prayer obtains humility. God who wishes us to have both gives us what we need in the proportion and order most appropriate to us. It is our ignorance and negligence that make us profit by his gifts. Quia si cognovisses et tu, et quidem in hac die tua, quæ ad pacem tibi! Nunc autem abscondita sunt ab oculis tuis (Luc. xix. 42). We must then be always attentive to the action of God upon us by which he manifests to us his will. This is what the Holy Writ calls the *ways of God* and recommends us so often to follow them. Thus, in the cxviii Psalm, v. 27; Viam justificationum tuarum instrue me; v. 32: Viam mandatorum tuorum cucurri cum dilatasti cor meum; v. 33: Legem pone mihi, Domine,

viam justificationum tuarum ; v. 37 : In via tua vivifica me ; v. 151 : Omnes viæ tuæ veritas etc.

Our ways, on the contrary, even when we pretend to seek and to follow God, are too frequently insincere. O God ! Viam iniquitatis amove a me, miserere mei (Psalm cxviii. 29).

Nov. 9.—I have been most distracted about useless things as it is usual with me ; that shows to me and makes me touch as it were my infirmity ; my natural childishness ; a good fruit that I should draw from it is humility. Knowing how little or nothing I can do myself, how can I esteem myself as something ? My only resource then is to apply myself with simplicity to the duties of my office, and as to the remainder of time, give it partly to prayer, and partly the reading of profitable things either for my own perfecton or of others, or rather of both together, as what is good for others is good for myself.

Nov. 10.—I was most distracted yesterday ; to-day I feel more recollected. Thus I am in a perpetual vicissitude, and although when I am recollected it seems to me that I can always be so, a few moments afterwards I am again off, as a loose dog running after the scent of any creatures. In these moments of recollection especially, when I read some good points of meditation, it seems to me that I never could get dry in prayer ; and when I am at it I cannot draw any proper conclusion by myself, nor excite any pious affection ! such is my infirmity !

Where does this come from ? Does not God wish me to apply myself to meditation and prayer ? Does he not wish me to draw fruit from it ? Certainly he does. But the fruit that he intends me to reap is not the one that I imagine. What I admire and desire most often is not the substantial and nourishing fruit ; it is frequently the exterior appearance of it, the fine large foliage. I wish to have fine concepts that I may preach to others, repeat to myself and be satisfied with that richness of my mind and imagination, without making any painful application to my actions. The fruit that God intends me to reap is humiliation, self-sacrifice, renunciation of my will, and others of this kind and of which Jesus Christ is giving me continual examples and recommendations in his gospel. God then deprives me of the finding satisfaction in the rind, that I may search the fruit.

I made to-day the meditation of the going-up of Jesus Christ to the temple in his twelfth year. I have been impressed with the words : nesciebatis quia in his, quæ Patris mei sunt, oportet me esse (Luc. ii. 39). It seemed to me that for a while I had not been careful enough to make the proper use of my time in his, quæ Patris mei sunt. Especially as St. Ignatius recommends to the Professed, that all the time they have free over the occupations of their employment be applied to prayer, or anyhow in spiritual exercises. I will be more careful

henceforth in this line. For this may be one of the reasons why I have been so useless.

Nov. 11.—In the meditation of the temptations of Jesus Christ in the desert, I have been always impressed in my retreats of the great hindrance to our advancement in the perfection of our vocation caused by the illusions into which we fall so frequently. These are not only of sensuality, under pretext of the convenient care of our body (as in our vocation God overlooks, as it were, that weakness more easily if we make up by humility); but what is more odious in us of vanity, vain glory, seeking after human applause; and of cupidity, ambition, seeking after rich and grand things for our own use, under pretext of raising our employments, ministries, works to the height of the world etc. The defects in this matter are the more easily admitted by us, that we have to do something *exteriorly*, in order to have access to people of the world. But our heart should remain *free* and *poor;* whereas we set our heart on these wretched and vain things and being obliged to use them we attach ourselves to them, think and speak of them as the world does and become worldly again. We even sometimes think that we should meddle in political interests and parties, in order to gain influence and thereby do more good as we imagine etc., forgetting the words of Jesus Christ: Vos estis sal terræ, and of St. Paul (I. Cor. vii. 31): Qui utuntur hoc mundo, tanquam non utantur etc.

Nov. 12.—Nothing special occurred to my mind to-day. I began the meditation on the Passion of Jesus Christ only this afternoon. I feel to my shame always very stupid during these meditations; I must not forget, however, to remember that cruel passion of our Lord when I prepare for confession.

Nov. 13.—The Feast of St. Stanislaus Kostka, who attained so young to so high a degree of perfection. This sole consideration is sufficient to make us ashamed of ourselves, us, old men, who after so many years of religious life remain so far behind such youths; and not only such as this canonized one but behind so many others whose interior sanctity will be known only in heaven. Give me, O Lord! your love above all, that I may despise all creatures for your sake, and consume myself in working for your service and glory.

I must not go out of my retreat without taking some practical resolutions. Well! I see that I cannot take any better than those I took already so often, I may say almost constantly, especially in my other retreats; it is to apply myself particularly, seriously and efficaciously to the practice of *humility* and *prayer*, as one cannot be obtained without the help and practice of the other. I must not be discouraged by my shortcomings up to now. For with the grace of God I obtained something, how little soever it may be. And if I had not made so many resolutions upon it, instead of obtaining that little I would have gone back to my former pride and vanity altogether. Besides, I see in the dispositions of divine Prov-

idence in my regard that all is calculated to help me most especially in that direction. I shall go on then with confidence. I am getting old now and shall not have much more time to reach the degree of perfection which God has prepared me to reach. I must not at the end of the race slacken my efforts. Courage, my soul! a few steps more and you will have your rest; provided you do not miss it by your cowardice. Jesus, my Saviour, have pity on me. Mary, my mother, pray for me.

The six years of Father Perron's life at Woodstock thus passed quietly till his health broke down. God, too, did not spare his servant a heavy trial, for, towards the end of his administration, some began to say that the good father was losing his mind. Be that as it may, his bodily health became much impaired and on the eighth of December, 1881, he was replaced by Father Keller. Father Perron was sent to New York for medical treatment, and with proper care, and complete rest for a time, from all work, he recovered his health. He remained in New York till the autumn of 1889, when he was sent to Frederick to be again Master of the Tertians. Upon this work he entered with all his zeal, writing out his instructions and studying the Institute as diligently as if he were a tertian father himself. The copy-books of his exhortations, the notes of his conferences on the Exercises, and the different tables, the list of books, etc., show how diligently he must have spent his time. Space will not allow us to give but the number and the matter of these instructions during the years 1884–5 as given in a sheet found in his own handwriting among his papers:—

MATTER OF THE INSTRUCTIONS
DELIVERED TO THE TERTIAN FATHERS
AT FREDERICK DURING THE YEAR 1884–85.

I.—*Matter chiefly ascetic.*

Before the great retreat, as a preparation to it, on the end of the Society of Jesus, viz., the greater glory of God by means of our own and our neighbor's perfection; in what consists that perfection.—(8 Instructions.)

On the principal virtues necessary for us to attain that end; on their order; fruits and signs of their presence and increase.—(10 Instructions.)

The Great Retreat.

The matters were the explanation of the documents and rules contained in the book of the Spiritual Exercises.—(30 Instructions.)

After the Great Retreat.

Explanation of the Rules at the end of the book of the Spiritual Exercises. *Regulæ ad sentiendum cum Ecclesia.*

I explained those Rules most carefully one after another, showing how they contain in germ all the instructions developed afterwards in the Institute for the most fruitful fulfilment of our ministries. The *Doctrine of our Society*, the *administration of the sacraments of penance and eucharist*, the *celebration of Mass*, the *missions*, the *direction of souls, privately* and by means of *sodalities*. On the *Religious* and ecclesiastical state. On the works for the perfection of the clergy by private and public retreats, by writing of books, by the direction of ecclesiastical seminaries. On the sodalities of the Blessed Virgin and on the confraternity of the Bona Mors, and of the Sacred Heart of Jesus, how to use them for the salvation and perfection of souls. On the humility, modesty, and prudence that we must preserve in all our ministries. On our spirit of *Faith* in our most perfect submission to the Church. On the discretion necessary to Ours in their doctrine about predestination, faith, and grace.—(18 Instructions.)

On the variety of Religious Orders. On the distinction among them, and what distinguishes the Society of Jesus from all others. In particular on the manner of prayer proper to the Society of Jesus; and on the zeal of souls.—(9 Instructions.)

Practical conclusions and practices to attain our perfection drawn from the book of the Spiritual Exercises; in particular on the method of contemplation proposed to us by St. Ignatius on the *Contemplatio ad Amorem*.—(11 Instructions.)

Retreat on lukewarmness.—(8 Instructions.)

It was thus that Father Perron continued his work as Father Instructor till the autumn of 1887, when his weak health compelled the superiors to relieve him of his charge. He himself did not ask for any relief, and he did not give up till he had tried and it was evident he could not go on. In this way he began the scholastic year of 1887–88 with his tertians, but he was soon unable to continue giving the instructions, and it was evident, as he was obliged to admit, that he would not be able to give the Great Retreat. He was accordingly replaced by Father Cardella, and sent to Georgetown to be Spiritual Father. At Georgetown he grew somewhat better and was able to do much good. He took a special interest in the younger students

and by his great kindness he got many of them to frequent the sacraments oftener. Still there was no doubt that his faculties were failing and in the notes of his retreat at the end of this year he writes :—

For the past two years I feel the weight of age weighing more heavily upon me. My exterior faculties begin to give way. I cannot use my sight to read for any notable length of time ; consequently, I cannot study well any more. My hearing, never very distinct, has now become much duller ; I have difficulty in hearing confessions in the ordinary boxes through the grating ; my stomach is becoming yet weaker ; my lungs have become so enfeebled that exertion in speaking, even for a short time, causes an inflammation in the bronchial tubes ; my breath becomes short and the whole system is getting weaker. It is clear that the condition of my health and strength has changed for the worse. I am not able now to make the exertions I formerly did.

I must, then, in this retreat direct my attention to a different kind of occupation. God shows that he wants me to become more interior, more purely spiritual, to disengage myself more from any exterior occupations, to apply my energies more to perfect the acts of the will and affections than those of the intellect and the senses.

Father Perron remained still another year at Georgetown, but in July, 1889, he was sent to the house of retreats at Keyser Island which had just been opened. He was made Spiritual Father and appointed to conduct retreats.

SOME RECENT WORKS ON THE SPIRITUAL EXERCISES.

Ad exercitia spiritualia aliis tradenda, postquam quisque in se ea fuerit expertus, assuescant; et *dent operam* OMNES, ut et eorum reddere rationem, et in hoc armorum spiritualium genere tractando (quod Dei gratia ad ipsius obsequium tantopere conferre cernitur) dexteritatem habere possint.—*Ex Constit. S. J.* P. 4, c. viii., § 5.

Within the past few years there have been published valuable editions of the Exercises of our Holy Father, as well as a number of commentaries exposing their meaning and illustrating their application to retreats of various kinds. Most of these, though works published for the use of Ours only, are not widely known, or, if known, there is difficulty in finding where they may be had.

It is the object of the present article to notice these editions and commentaries, and also to point out where they may be procured and at what cost. The editor of the LETTERS is at the disposal of our readers who may wish to procure any of these works and who may have any difficulty in sending for them, as his correspondence with Ours in all parts of the world gives him exceptional facilities for procuring books which can be had at our houses only.

Let us begin with the text of the Exercises itself.

The Province of Castile has recently published a *Thesaurus* which contains probably the best edition of the original Spanish text. The editor says in his preface: "Hunc itaque in hac Thesauri editione, simul cum vulgata versione, damus novis curis cum autographo collatum, quod in archivio Societatis custoditur, quodque ipsa S. Ignatii manu emendatum videre licet." The Spanish text is published side by side, in parallel columns, with the vulgate, resembling in this the edition of Father Roothaan, the difference being that the autograph is given in Spanish instead of being translated into Latin, and that there are no notes. This Thesaurus, besides the Exercises, contains the Directorium and the Industriæ both in Latin, the Summary and Common Rules, Rules of Modesty, and the Monita Generalia in Latin and Spanish and in parallel columns, the Rules of Priests, Preachers and Missionaries in Latin only, the Rules of the Coadjutor Brothers in Latin and in Spanish, the Letter of St. Ignatius on Obedience and the Principles

of Government of St. Ignatius by Father Ribadeniera, both in the original Spanish, and concludes with the Formula Instituti, Instructio ad reddendam conscientiæ rationem, and several other useful articles. It is indeed a real *Treasure* for those who understand Spanish and wish to study the Exercises in the original. This little book may be had of Administracion del Mensajero, Bilbao, Spain, unbound for fifty cents, and bound for seventy-five cents.

The French Provinces have recently published a *Latin Thesaurus*. It contains Father Roothaan's edition of the Exercises, with the autograph and the vulgate in parallel columns and with all Father Roothaan's notes. It has also the Directorium, Industriæ, Rules, etc., and concludes with Father Roothaan's Ratio Meditandi. It is printed by the well-known house of Desclée, De Brouwer, and Company. The type is rather small but very clear. This may also be had from Brother Lavigne, 35 rue de Sevres, Paris. Price bound, including the postage, about $1.00.

The English Province has also issued a reprint of Father Roothaan's edition of the Exercises in Latin. It is beautifully printed in large and clear type according to the last Roman edition, and contains, as an appendix, *De Ratione Meditandi*. This is by far the best edition of Father Roothaan and is, we believe, the only edition of this valuable work now in print. It may be had from Brother Stanley, Manresa Press, Roehampton, London, paper covers 2s. 6d., in half-morocco 5s., postage extra.

A smaller and cheaper edition of Father Roothaan, but without the vulgate, has been published at Augsburg, Bavaria, by M. Butler. It is clearly printed, is of convenient size, costs only about twenty-five cents, and is all that can be desired for one that does not care for the vulgate.

It does not seem to be well known by Ours that an excellent English translation of the full text of the Exercises, the text only without the notes of Father Roothaan, was gotten out some years ago by our English Fathers and published at the Manresa Press, Roehampton. It may be had in this country from the Catholic Publication Society, New York, for eighty cents. An American reprint has also been gotten out, but it is far inferior to the English edition, both as to correctness and clearness of print.

Thus much for the text of the Exercises. Among the recent Commentaries, the most valuable is probably *The Spiritual Exercises of St. Ignatius*, explained by Father Maurice Meschler. This work was written by Father Meschler for his novices, and after much revision was printed some years ago. By a special permission of the Pro-

vincial of the German Province, it has been translated into English and published by the Woodstock College press. The price, in paper covers, is put at thirty cents, the actual cost-price, that it might have a wide circulation amongst Ours wherever the English language is spoken. But one thousand copies were printed and there are only two hundred left. This book is printed for circulation among Ours only, in order that seculars may not draw from it and not even know of its existence. It may be had from Woodstock College.

Perhaps there is no better book than this for one to begin with who wishes to study the Exercises thoroughly. It does not explain every word, as Father Roothaan does, but rather the meaning of the phrases and the different parts as a whole. Thus the work begins with, "The Nature and the Divisions of the Book of the Exercises;" then follows an analysis of each of the Annotations; it then takes up the "Four Weeks of the Exercises;" the "Three Methods of Prayer;" explains the "Rules for the Discernment of Spirits" etc., and ends with a "Short Analysis of the Exercises arranged for Instruction," but also valuable as giving a complete idea of the whole book. Father Meschler's work has the merit of explaining the connection between the different parts of the Exercises and shows the "logical and psychological arrangement" of each exercise and even of the Annotations and Additions. No other work, we believe, does this so well and many other commentaries do not attempt it. Take, for instance, the Exercise on Sin which follows the *Fundamentum* and observe how clearly the connection between the two is brought out. We quote from the book, page 66:—

With these meditations the second part of the first week begins. They show us the reverse side of the Foundation, or the turning away from our last end by sin. In fact, sin alone leads us away from our last end, since in its very nature sin is a complete renunciation of it; so much so, that the sinner is powerless to reach that end unless God again grant help and point out the way. This way is none other than that of penance and justification. St. Ignatius puts the sinner through this process of justification in three meditations; one on the Three Sins, another on Personal Sins, and a third on Hell. These three meditations form a closely connected whole, no part of which ought to be wanting in a thorough conversion.

He then goes on through several pages to show how these exercises on the Three Sins, Personal sins, and on Hell form a "strongly linked and compact whole," corres-

ponding to the three parts of the act of contrition,—shame, sorrow, and a firm purpose of amendment. This being so, he remarks that they should never be omitted. Had this been well understood by all of Ours who are called on to give retreats, we would not have some omitting the meditation on Hell, when giving the Exercises to children or putting it off when they do give it, as we have known to be done, till the end of the retreat that it might be a strong motive for perseverance.

Look again at the beginning of the second week and observe how he connects it with the preceeding week. In the "Meaning and Scope of the Second Week" he says, page 101:—

We have seen that the last conclusion reached in the first week is that we have to struggle against our unruly passions, if we would avoid sin and thereby make sure our eternal salvation and last end. The second week takes up the work of the first, giving it a further development, and showing how it may be reduced to practice. Without the intervention of our divine Saviour it would have been impossible for us to be freed from sin or to make a stand against our passions, etc. From what has been said, the connection of this week with preceeding has been partly shown. In both, the end remains the same, but, on account of the introduction of sin and the intervention of our Redeemer, the way and the means differ, or rather are more definite in the second week than in the first. As in the first week the way was self-reformation in accordance with our idea of God, so it is now self-reformation in accordance with our idea of the God-man, the second Adam. "He is the way, the truth, and the life" (John 14, 6), and our proximate end.

The whole section should be read, but we hope the above will be enough to show Ours who have not read the book what a treasure it is and how great a help to those who have to give retreats. We may add that when retreats are given to our scholastics, as according to our constitutions they are to learn to give retreats later to others, no more suitable book can be chosen for the reading at meals or in private during the free time, especially if care be taken to select each day those portions which are in consonance with the exercise of the day.

Another work published exclusively for Ours, is the *Commentaire sur les Exercises Spirituales* par le R. P. De Ponlevoy. It is the result of the labor of many years, and Fr. De Ponlevoy regarded it as the *Chef d'Oeuvre* of his life. Unfortunately it was not quite finished at the death of its author, but we have by far the greater and the most impor-

tant part. Like Father Diertens and Father Roothaan, Father De Ponlevoy often dwells upon each word, explaining at times every word, as of the prayer *Anima Christi* and the *Fundamentum*, and the chief words of the Annotations and the Additions. Besides, he gives a number of meditations worked out according to the method of the Exercises, and precious explanations of the "Rules of the Pilgrims" and of the "Preachers" and of the "Account of Conscience," and he concludes with some beautiful exhortations on the the Formula of the vows, Fraternal Charity, and the Sacred Heart. The work is thus quite different from that of Father Meschler, and though not explaining the method and the logic of the Exercises, in its analysis of the words, it has its own value, and should be known by all of Ours who can read French. It may be obtained of L. J. Lavigne, 35 rue de Sèvres, Paris, at the cost of two francs.

Father Nonell, of the Province of Arragon, has done a great service to students of the Exercises in translating into Latin from Spanish the great work of Padre Ferrusola, entitled *Commentaria in Librum Exercitiorum B. P. Ignatii Loiolæi.* It is more than a translation, as Padre Nonell has carefully revised the old edition which had become very rare. This commentary may be classed with the work of Father Meschler, inasmuch as the author analyses rather the phrases than the words, and discusses profoundly the logic and the theology of the Exercises. It is a deep book and requires much thought and should only be read by those who have first mastered Meschler or some similar book. It was a favorite book of our late Father General Anderledy, and he suggested, when the English translation of Meschler was sent to him from Woodstock, that Ferrusola also be done into English. The matter was considered and it was decided that, as all those who could profit by so deep a book would be able to read Father Nonell's Latin translation, there was no need of an English version. The book consists of some four hundred pages divided into two equal parts. The first part consists of an explanation of the twenty annotations, the author first treating of the definition and the end of the Exercises, explaining at length the difference between contemplation and meditation. Then follows an article on the "Method of the Christian Life" and how the Exercises are adapted to this method, and next is shown that the "Presence of God" is the chief end of all spiritual exercises, and how the Exercises promote this end. Other articles follow of great value to those who are called on to give the Exercises; viz., on the art of giving the points, the duration of the Exercises, the manner in which the Instruc-

tor should act with the exercitant, and the different ways of making the Exercise according to the state of life of the exercitant, and the seclusion he may be able to command.

The second part is an explanation of the Exercises themselves. The author's manner of doing this is stated by Father Nonell in the preface as follows:—

Librum Exercitiorum Beati Patris Ignatii ita explicandum suscepit P. Petrus Ferrusola, non ut perpetuo commentario singulas libelli sententias expenderet atque explanaret; sed ita ut "aliquibus notis," prout ipse loquitur, eas dumtaxat voces ac sententias illustraret, ex quibus sensus, mirabilis methodus, et cælestis plane spiritus, quo liber scriptus est, ostenderetur.

This work may be had of the Libreria Typografia Catolica, Calle del Pino 5, Barcelona Spain, for fifty cents, unbound.

Father Nonell has also translated into Latin the great but incomplete work of Father Louis De Palma called *Camino Espiritual*, in Latin, *Via Spiritualis*. How large a work this was intended to be by its author may be known from the fact that he only completed his commentary on the twenty annotations and the General and the Particular Examen, and yet these commentaries fill two thick volumes of five hundred pages each. Pere Watrigant in his excellent *Lettres sur la Bibliothéque des Exercises*, an English translation of which we hope to publish in our next number, places De La Palma with Suarez, Gagliardi, and Hettinger, as the Doctors of the Exercises. He points out that these doctors, and especially is this true of De La Palma, have shown in their writings that there is in the Exercises a complete *Summa Ascetica*. One has but to run through the index of De La Palma to see how true this is and how in his commentaries he has extracted from the little book of St. Ignatius the complete science of spirituality, thus proving what Father Meschler well says, that this book is "a complete, practical course of instruction in the whole spiritual life for all persons in general; for us in particular it is the hand-book or spiritual directory containing the asceticism of our Society." The *Via Spiritualis* of Father De La Palma may be had of the same publishers as Ferrusola, for $2.00.

More suitable for our own times is Father Nonell's own work in Latin called *Ars Ignatiana*. It was written after the translation of Ferrusola and De Palma, and forms a book of some 230 pages in large type. The author himself explains in his preface his object in writing the book as follows:—

Fateor equidem multa, eaque sapientissime pertractata, in laudatis auctoribus reperiri. At vero totam, quæ in libello latet, doctrinam penitus ab ipsis exhaustam non fuisse, duo hæc persuadent. In primis enim Palmensis, qui totum librum explanandum susceperat, ex tribus partibus, in quas amplissimum suum opus distribuerat perfectam solummodo reliquit unam, in qua, ipso fatente, vix aliud quam viginti adnotationes explanare statuerat. Pater vero Ferrusola disserte ait, aliquibus dumtaxat notis se Exercitia illustrare voluisse. Quod si exercitiorum explanationes fortasse absolvit, uti proposuerat scribere, nuspiam tamen eæ hactenus reperiri potuere. Pater denique Roothaan textum Ignatianum perpetuis utique suppositis notis captu faciliorem reddere curavit, ipsum textum neutiquam totum exposuit. His equidem argumentis sum adductus, ut manum huic operi audacius sane, fateor, admoverem. Quo vero minus ei auctoris imperitia detraheret auctoritatem, illud perpetuæ mihi curæ fuit, ut Ignatii mentem nequaquam ad meos aliorumve sensus pertraherem ; sed ex ipsis Beati Patris scriptis accurate vel perpensis vel inter se collatis, comperirem. Si id nactus sim, satis me fecisse arbitror. Sin minus, stimulos saltem admovebo, ut alii uberiori lumine, diuturniori experientia, ingenio acriori, præstantiorique auctoritate ornati, ad arduum hoc opus se conferant, idque felicius utiliusque absolvant.

The author has well succeeded in what he proposed to do and his work may be read with profit after one has mastered Meschler and Roothaan. It is much easier reading than Ferrusola though more difficult than Meschler. It may be had from the same publishers as the preceeding work, for the price, fifty cents.

Another work on the Exercises of great value has just been issued by the Province of Holland. It is entitled *A. R. P. Roothaan. Adnotationes et Instructiones Spirituales* (ad usum NN.). The preface of this work gives us an idea of its contents. It is as follows:—

Documenta hæc spiritualia A. R. P. N. Joannis Roothaan p. m. duobus constant partibus. Altera exhibet Adnotationes in meditationes sive octiduanas sive quotidianas, e piissimi viri autographo, quod in archivio nostro Romano asservatur, diligenter exscriptas ; altera vero Meditationes et Exhortationes, quæ an. 1848–49, dum exul Galliam et Belgium peragrabat, oretenus ab eo traditæ, manu dein aliena memoriter in chartam relatæ sunt. Quibus Appendicis loco adjecimus A. R. P. Epistolam de methodo tradendi Exercitia Spiritualia, "Documenta Aurea," et Methodum Catechizandi. His si addis fasciculos qui inscribuntur: "Synopses Concionum"[1]

[1] Hagæ-Comitis, Typis T. C. B. Ten Hagen, 1884. Prostant apud P. Soc. Prov. Neerl. We regret to have to add that this book is at present out of print.

et "Meditationes et Instructiones compendiosæ pro SS. Missionibus"[2] habes jam fere omnia typis excussa, quæ "alter ille Societatis parens" scripta spiritualia nobis reliquit. E quibus bono tum tuo, tum Societatis, aliquem *Fructum Capere* tibi, amice lector, Pater luminum concedat.

Anything from Father Roothaan is, of course, valuable, and these *Adnotationes* are precious for one who is studying the Exercises, while the two retreats in French, given to our scholastics at Louvain and at Vals, and the numerous exhortations given to our various communities in France and in Belgium, are invaluable to those giving retreats to Ours or to other religious. We cannot recommend this work too strongly to all of Ours. It may be had from the Father Socius of the Province of Holland: his address being: Monsieur l'abbe J. A. Thijm, Da Costa-straat, 44, La Haye, Holland. The price is, unbound, including postage, seventy-five cents.

The Belgian Province has also issued a valuable book of retreats for the exclusive use of Ours. It is entitled, *Oeuvres Posthumes du R. P. Charles Verbeke* and consists of two octavo volumes of over six hundred pages each. The first volume contains retreats only, there being two retreats of eight days each, a retreat for the members of the Society of St. Vincent De Paul, a *Retraite de Vocation*, a retreat in Latin for the clergy, and a number of supplementary meditations for retreats. Volume II. contains Instructions for Retreats, comprising instructions for retreats to religious, to married and to young ladies, for a mission, for retreats in colleges and in convent-schools, etc. Père Verbeke, after a brilliant course of theology, having at its close given the Grand Act with much success, was applied to missionary work. For sixteen years he lived at Brussels, where by his missions, sermons and retreats, he did great good. He was a hard student and an indefatigable preacher, and died worn out by his great application and incessant labors. These retreats are the result of these years of labor. This work may be had from Monsieur l'abbé A. D'Ahérée, rue Royale 165, Bruxelles, Belgium.

Père Boylesve of the Province of France (Paris) has also published a work in three volumes which he calls *Exercises Spirituels d'aprés Saint Ignace*. "All the teachings and all the meditations in the book of Exercises are reproduced and commented on in these volumes." Many of the exercises are put in an original and a striking way, and there is

[2] Woodstock College, Marylandiæ, 1879.

an *Ordre des Exercises en harmonie avec le cycle liturgique* so that the work may be used during the whole year as a book of meditations. It may be had from René Haton, 35 rue Bonaparte, Paris. Price, 15 francs.

Père Le Marchand, also of the province of France, has published a work on the Exercises, of value and of some originality. It is entitled *Exercises de Saint Ignace*, but the character of the work is best shown by the sub-title, *Principes et Verités Fundamentales de la Vie Chrétienne.* It has been received with great favor and, though only published a few years ago, it has already reached a fourth edition. The first volume is a philosophical explanation of the *Fundamentum*, which is treated in a way particularly suited to our own days. It is clearly shown that to "obey God is the whole man," that man was created for this, and that in obeying God he can alone attain his happiness. To all the rest he should be indifferent. What is the true nature of this indifference is explained better than in any book which we have yet seen. The second volume is the application of these fundamental truths,—how by means of a retreat the Christian, the religious, and the priest, should apply these fundamental truths to themselves. It begins with an instruction on meditation, and then follow a series of meditations on the end of man and the exercises of the first week. What is especially noteworthy in Père Le Marchand's book is his application of the Consideration on the End of Man to the Christian, the religious, and the priest. No one else has, as far as we know, done this so well and few indeed have attempted it at all. The work concludes with an Epilogue where, in a few pages, the author gives a summary of the whole book, by reducing the Exercises to three great principles, and from these draws three consequences and three resolutions. This shows admirably the logic of the Exercises, and the connection between the different parts. This work is published by Letouzey et Ainé, 17 rue du Vieux Colombier, Paris, for seven francs, unbound.

It will not be amiss on this occasion to call our reader's attention to the new edition in Latin of the great work of Father Louis De Ponte; we speak of his *Meditationes de Præcipuis Fidei Nostræ Mysteriis* in six volumes. The work was translated into Latin at the request of Father Aquaviva by Father Melchiore Trevinnio, shortly after it appeared in Spanish. It has been for some time out of print, but Father Lehmkuhl has within the past year completed a new edition which has been beautifully gotten out by Herder. A new Spanish edition is also going through the press, and Father Jenessaux of the province of Champagne also completed a

translation of the work into French before his death, which has been published with great care and elegance by Desclée and Cie, at Bruges, Belgium. Father De Ponte's Meditations are by far the best development of the method of the Exercises, and they form certainly one of the best works from which Ours, who are called on to give retreats, can draw. The English edition is poorly translated, but the Latin edition of Father Lehmkuhl leaves nothing to be desired. It may be had in this country of Herder of St. Louis, bound in cloth for about $5.00.

We would call the attention of Ours who may have to give retreats to priests, to the new edition of the excellent work of Father Jacobs. This is called "Exercitia Spiritualia, in Sacra Octo Dierum Solitudine, ex textu et juxta methodum Sancti Patris Ignatii, et Duo Tridua ad Pium Usum Sacerdotum ac Religiosorum." This work was reprinted at Woodstock in 1876; the edition is now exhausted, but a new one is nearly ready and will be issued in September. The work is in Latin and is intended, as the author says in his preface, for those priests who are unable to make their retreat with the others, or who, for some special reason, prefer to make it alone. No better work for its special purpose has ever been written and it forms an excellent guide for those who have to give ecclesiastical retreats. It may be had at Woodstock College.

We will conclude this article by bringing to the notice of Ours the great work on the Exercises now in course of publication by Father Anthony Denis of the province of Belgium. It promises to be the most complete commentary yet published and will be reserved exclusively for Ours. We will let the author describe the work himself by copying the letter he has recently sent to our houses throughout the world. It is as follows:—

REVERENDI PATRES SOC. JESU,

Opus natura sua omnino novum, illudque non exigui studii ac laboris in quatuor tomos non modicos distributum integre confecimus ac jam typis excudi curavimus et curamus. Titulus operis est: *Commentarii in Exercitia Spiritualia S. P. N. Ignatii, concionatoribus etiam accommodati, Auctore Ant. Denis, S. J.*

Multi quidem, præsertim post litteralem et ornatam annotationibus versionem R. A. P. Roothaan, conscripti sunt libri, in quibus tractationes laude dignæ continentur, sed nullus adhuedum reperitur liber, qui continua et integra Exercitia explicet ac commentetur.

Cum autem summi sit momenti, ut libellus ille, præcipuus Societatis Nostræ thesaurus et robur, a Nostris omnibus rite perfecteque in singulis suis partibus intelligatur, fecundissimique fontes, quos continet, aperiantur, durum hunc laborem a pluribus ad hoc impulsi, non sine timore, sed nec etiam sine fiducia, ad majorem Dei gloriam, ad successum ministeriorum nostrorum, et ad bonum dilectæ Societatis nostræ, suscepimus et confecimus.

Latina lingua, quæ universæ Societati sola familiaris est, usi sumus ; atque ut Nostri liberius et fidentius nostros Commentarios adhibeant, Nostris *solis* eos reservavimus. Aliquot folia simul cum hac epistola, huc illuc, speciminis gratia, mittentur.[3]

Ut majus operis pretium non sit Nostris oneri, et tamen faciendas ab Auctore expensas compenset, quamvis singuli tomi quingentas aut sexcentas paginas in-8° habeant, pretium cujusque tomi erit quatuor tantum francorum. Addendæ autem erunt vecturæ expensæ.

Cum millle tantum pro universa Societate exemplaria typis excudantur, nec facile propter expensarum momentum, denuo recudi Opus illud possit, præsentem occasionem Nostri prudenter arripient. Qui subscribent, non nisi pro integro quatuor tomorum opere poterunt subscribere.

Litteræ petitoriæ, sicut et pretii solutiones, non ad Auctorem libri mittentur, sed ad ejus Editorem : Messieurs L. & A. Godenne, imprimeurs, Rue Notre-Dame, 101, à Malines (Belgique.)

Velint subscriptores nitidis omnino caracteribus in subjecta subscriptionis tabula scribere suum nomen, civitatem, plateam cum numero suæ habitationis, regionem suam, et numerum mittendorum exemplarium.

Velint etiam subscriptores, ut minuantur eorum expensæ, mittere *franco* ad D. Godenne simul cum sua subscriptione : 1° pretium vel totius operis, 16 fr., vel unius tantum tomi, 4 fr. ; 2° pretium expeditionum, quod erit pro singulis tomis 0, 37 c. in Belgio, et extra Belgium 0, 85 c.

Noverint autem, in his conditionibus, cum restrictione *ad usum solius Societatis*, imparem forte futurum Auctorem solvendis accuratissimæ hujus typographiæ expensis.

Auctor : Ant. Denis, S. J.

Caroloregii (Charleroi, Belg.) 12 Jan. 1892.

[3] These folia show that the work will be printed in large type and well gotten up.

THE LATITUDE PHOTOCHRONOGRAPH.

This instrument, referred to in the October number of the LETTERS as in process of construction, has been finished and we have just received the printed description from the Georgetown Observatory.[1] Our astronomers will without doubt read this description in full, and we are sure they will not fail to admire the ingenuity of the Photochronograph, still farther brought out by this new application of it, and join with us too in congratulating the Society in our country, and old Georgetown in particular, upon what has already been done. For the general reader a few words taken from the publication will suffice.

Two things have been aimed at in the construction of this instrument and the first is to do away with the spirit-level. This has been the source of so much trouble that some of our leading astronomers do not hesitate to say, that "the spirit-level must for the future be excluded from all astronomical observations when the last degree of exactness is desired." Father Hagen in his preface tells us, that "the problem of the determination of latitude has been kept in mind at this Observatory for several years back, and it was a settled conclusion from the beginning, that the spirit-level should be replaced by mercury. Two ways of doing it were open which may be called the reflecting and the floating principles. Neither of them is new. Early in 1891 the plan was so far advanced that the floating principle was adopted. Yet it remained incomplete, until Father Fargis suggested the application of the Photochronograph. In the first week of August, 1891, the order was given for the new instrument." Father Fargis describes the "Floating Zenith Telescope" in detail. It will be sufficient for our purpose to say, that the telescope consists of an objective with "single combination of two lenses, corrected for photographic rays, which is six inches in diameter, with a focal length of thirty-six inches. It has been found free from selective absorption, from veins, and from double refraction. The polish is excellent, and the focal image well defined. It readily gives trails of stars below the seventh photographic magnitude."

[1] The Photochronograph Applied to Determination of Latitude. Georgetown College Observatory, Stormont and Jackson, Printers, Washington, D. C., 1892.

The telescope does not rest upon a solid stone pier, as is usual, but floats on a trough of mercury. This trough is constructed of iron and is forty-six inches long by sixteen broad and rests on a solid concrete pier. The telescope thus floating is always level so that no spirit-level is required and all the trouble to which it usually gives rise is done away with. It is thus that the first thing aimed at, the doing away with the spirit-level, has been brought about. Though the floating of the telescope in a trough of mercury is not new the application of this to a latitude instrument is new and is due, we believe, to Father Hagen.

The second thing aimed at was the application of the photochronograph to latitude work, and this, as well as the application to transit work, is entirely the invention of Father Fargis. To use the photochronograph for latitude work several modifications have been made in the instrument described in our October number. Two simple photochronographs symmetrically placed are used, one of the occulting bars being placed a little behind the other, so as to permit them to overlap without touching, when the current is made, thus completely cutting off the stars from the sensitive plate. For further details we must refer our readers to the pamphlet itself. The building which shelters the instrument is a separate frame structure, 12 by 14 by 48 feet, on the east side of the observatory but connected with the main building by a short passage.

The instrument was tested for the first time on April 26, and during the first week of May it was applied to finding the latitude of the Observatory. The mean of fifteen observations gives this latitude as 38° 54′ 26″ 02. This agrees remarkably with the observations of Father Curley made in 1852, there being only five-hundreths of a second difference. Two conclusions were drawn by Father Fargis from the observations already made. *First*, that the photographic method is as applicable to *latitude* determinations as it is to those of *longitude*, which have been fully described in the preceding publication. In both cases fewer stars, indeed, can be observed in a given time than by the usual method, but this disadvantage seems amply compensated by the accuracy of the single results. *Secondly*, that the latitude determinations for this Observatory present *no evidence of secular variation* within the last 46 years.

The intention is to make this Observatory a *permanet station for studying the periodic variations of the Pole*. A second permanent latitude station is, at our instance, being erected at Manilla, Philippine Islands. It will be furnished with a floating zenith telescope and latitude photochronograph like

those here described. The future director of that station, Fr. Joseph Algué, S. J., is now at this Observatory, with the view of familiarizing himself with this method. Since Manilla is almost opposite Washington in longitude, these two stations seem to be well adapted for controlling the periodic variations of the Pole by a uniform method, in a direction almost perpendicular to the meridians of Berlin and Honolulu, where simultaneous observations are carried on at present.

Father Hagen does not forget to tell us to whom the Observatory is indebted for this new and valuable instrument, for thus he writes in his preface :

" It affords us great pleasure to return our heartfelt thanks to Mrs. Maria Coleman, who has furnished the means for constructing this instrument and providing a suitable building. Alumni and friends of the College will be glad to hear, that this donation was due to the kind offices of the former President, Rev. P. F. Healy, whom the Observatory will ever hold in grateful remembrance."

THE CAUSES OF BEATIFCATION OF OURS
PENDING BEFORE THE CONGREGATION OF RITES.

An appendix to the present number contains a list prepared by Father Van Derker of the Belgian Province, of all those in the Society whose beatification is pending, or whose causes have been introduced and have been delayed or have been put off. The list of our saints and blessed is also given by Father Van Derker, but as it agrees with the list already published in the LETTERS, Vol. xvii. page 379, we do not reproduce it. There is but one difference between his list and ours. On Father Boero's authority, he styles St. James Chisai, the Japanese Martyr, a scholastic and not a lay brother. This detail is taken from the Acts of his Canonization.

A letter recently received by Father Provincial from Father Armellini, the postulator of our causes, gives us the following details about the causes which he hopes to have soon completed or are soon to be introduced.

Ven. Bernard Realino, and *Ven. Rudolph Aquaviva* and his four companions, martyrs. It is expected that the process of these venerable servants of God will be finished before the end of the present year, so that they will be beatified

along with Father Baldinucci in February, on the occasion of the episcopal jubilee of Leo XIII. This will transfer six names from the Society's list of ninety Venerables, and will add them to the eighty-two who bear the title of Blessed. Our canonized saints are thirteen in number.

Venerable Cardinal Bellarmine. Father Armellini has hopes that this cause will soon be pushed on to completion. Father John Morris, the vice-postulator for our English martyrs, in the January number of the *Letters and Notices*, speaks of the beatification of Cardinal Bellarmine as follows:—

"Great hopes are excited that his Holiness may please to do on the occasion of his episcopal jubilee, what Pope Benedict XIV. desired to do for the Venerable Robert Cardinal Bellarmine. The Sacred Congregation of Rites has passed the Decree that the virtues of Cardinal Bellarmine had been proved in heroic degree. All that then was wanting for this most important step towards his beatification was the approbation of the then reigning Pontiff, the great Benedict XIV. That most learned Pope wrote out in full his reasons in favor of the decree, but before he gave his formal approbation to it, he consulted Cardinal Tencin whether he could proceed to do so without any danger to the Church in France. The answer of the Cardinal was that the King of France, perhaps, could be induced to accept the decree, but that the King's Government would certainly refuse to do so. The patrons of Gallicanism could hardly be expected to acquiesce in the beatification of the champion of the rights of the Holy See. Benedict XIV. kept his *votum* on his desk, hoping from year to year that a change for the better might take place, but five years afterwards he died, and the Cause of the Venerable Robert Bellarmine remains where he left it. Our desires, hopes, and prayers are that Pope Leo XIII. may pronounce that decree, and the Postulator then be free to propose the proofs of the miracles, which have long been ready. The Venerable Cardinal Bellarmine, S. J., Archbishop of Capua, died at Rome on the 17th of September, 1621. Is it too much to look forward to, in hope, that when he is canonized, he may be declared a Doctor of the Church? God grant it. It may be added that 18 Italian Bishops, 21 Spanish, and all the English Hierarchy have petitioned for Bellarmine's beatification, and similar petitions from Ireland, Belgium, and Holland have been promised."

Venerable Claude De La Colombière. This cause is about to be continued and the two processes *de Virtutibus heroicis in specie*, and *de Miraculis* are to be considered together.

The cause is very rich *de Virtutibus* and the Rev. Father vice-postulator believes that he has the four miracles required. A recent fact seems to unite all the characteristics of a true miracle, but it is thought better by Father Armellini that it should not be spoken of at present. It is well to have more miracles than are strictly required, in order that if any of those presented fail, there will be enough left for making up the necessary number.

Blessed Peter Canisius. Miracles are desired for his canonization.

Father Isaac Jogues, and *René Goupil.* Ours will be glad to learn that Fr. Armellini hopes that he may be able to do something for these American martyrs during the coming year. He has asked that some one be appointed to look after their cause in this country and Father Provincial has appointed Father Samuel H. Frisbee as vice-postulator. He is now in communication with Father Armellini and he hopes to have some more precise information for the next number of the LETTERS. The cause of these martyrs has not yet been introduced. This is the first step now to be taken. To these martyrs is also joined the cause of Kateri Tekakwitha, the Indian Christian Virgin, known as the "Lily of the Mohawks."

Fathers John De Brébeuf and *Gabriel Lalemant.* Father Arthur Jones has been appointed vice-postulator for these apostles of the Hurons and it is hoped that their cause will be pushed on along with that of Father Jogues.

The cause of *Lessius*, urged on by the Belgian Province, that of Father *De Hoyos*, to whom the devotion to the Sacred Heart was revealed in Spain as it was in France to Blessed Margaret Mary, and that of Aloysius *Solari*, a scholastic who died only in 1829, have already been undertaken or soon will be begun.

English Martyrs. Father Morris in the *Letters and Notices*, tell us, that "The Cause of the English Martyrs has now reached this stage, that there are 54 who have the title of Blessed, and 261 that of Venerable. There are besides 44 who were postponed (*dilati*), amongst whom we of the Society have nine, and an indefinite number who were not included in the first Ordinary process (*prætermissi*), but are in the second, which second process has not yet been examined by the Sacred Congregation of Rites. Before the solemn beatification of the Venerables is proceeded with, their number must be completed by a final examination of the cases of the *dilati* and *prætermissi*, and this will take much time.

OBITUARY.

Father Denis O'Kane.

Father O'Kane was born near Coleraine, County Derry, Ireland, on May 2, 1830. Having received his early education near his birthplace, he came to the United States in 1850, and remained a few months in Philadelphia. On the 9th of January, 1851, he was received as a novice in Frederick and had Father Paresce as his guide in the spiritual life. The juniorate was made under Father George Fenwick and Father Masnata.

Philosophy was begun in Boston at the opening of that scholasticate in 1860. In the meanwhile the catalogue gives him the usual occupations for scholastics of those days: teaching and prefecting, partly at Holy Cross, partly at Georgetown. There is, however, a break in the monotonous trend. In the vacation of 1855, three scholastics were on their way to Holy Cross College from the Georgetown Villa, and at Burlington, N. J., a dreadful railroad accident occurred. Mr. Rush, the youngest of the number was killed, another escaped without any hurt, and the third, the subject of our sketch, was found so seriously injured that he was unable to resume his duties for a year.

Father O'Kane was ordained in Boston in 1863 by Bishop De Goesbriand, and immediately became one of the assistants at St. Mary's in that city. Here he labored very successfully, and was chosen as the superior of the church on the appointment of Father Brady to the rectorship of Holy Cross in 1867. Father O'Kane made many improvements in the schools and residence. He took a deep interest in the sodalities and in education, and was also looking forward to the enlargement of the church, when the time came for his third probation. At the completion of this last trial, which he made most faithfully under Father Felix Cicaterri, he was stationed in Baltimore for a year.

The great work of Father O'Kane was yet to come. In 1873 he was named superior in Alexandria, Va., and here he has left the best results of his zeal. Laboring most of all, and successfully too, for the Catholics, he did not receive many converts into the Church. His attention was principally directed to the education of the children and the protection of the young men. Hence his schools, his sodalities and his Lyceum were most dear to him. The church was made considerably larger, a new pastoral residence was built; every-

thing had been done so well that St. Mary's was regarded as the best parish in the diocese when Fr. Provincial gave it up last year.

The missions were well attended to by Father O'Kane. A new church was built at Fall's Church, and the church at Fairfax was much improved. That his labors were highly appreciated in the missions and at the home church, was evident from the great sorrow manifested by the people when he bade farewell to the congregation.

In June of last year Father O'Kane was made superior at St. Thomas' Manor, and there on the 21st of August, he passed away, having received the last sacraments with great sentiments of faith and love. We may say of him that he was a sincere, hard-working man; a great lover of the Society, a man of piety, an obedient man.—R. I. P.

Brother Cornelius Reardon.

Br. Reardon was born in the city of Cork, Ireland, March 17, 1815. He attended college for some years in his native place, with the view of becoming a priest. Among his fellow-students was Michael O'Connor, afterwards Bishop of Pittsburg, and later on a distinguished Jesuit. Br. Reardon came to this country when he was about twenty years of age. As yet misunderstanding the voice of the Holy Spirit, who called him to be a lay brother in the Society, and not a secular priest, Br. Reardon entered a college in Pittsburg to make ready for ordination. How long he remained there, or how he wrestled with the angel of his vocation we know not. He entered the Society on the 10th of September, 1850. He filled the office of bookkeeper for many years in various houses of the province, and finally, in Woodstock, which became his home in 1876 and continued to be his home till his death, September 26, 1891. He had many of the best characteristics of our brothers: he was silent, unobtrusive, respectful, and these qualities invested him with a refinement of manner, which was as attractive as edifying. Moreover, he seemed to have practised in no ordinary way three very distinctive virtues of our brothers,—prayer, recollection and exactness in observing the rule which says that "idleness shall have no place in our house." He died a happy death, after having received the last sacraments with much fervor and resignation.—R. I. P.

Father Patrick F. Dealy.

Father Dealy was born in Galway, Ireland, in 1827. His early education was obtained in the grammar schools of New York City. In 1843, two years after the opening of St. John's College, Fordham, he entered that institution, pur-

suing his studies there for several years. On the 31st of October, 1845, he entered the Society. After six years of regency at Montreal and Fordham, he studied his philosophy at St. Mary's College, Montreal, and after one year more of teaching he was sent to Laval for his theology. Returning thence in 1862, he went through his tertianship at the old seminary, Fordham, Fr. George Schneider being the Father Instructor. In 1864 he was appointed professor of Belles Lettres at Fordham. From that post he was transferred to St. Francis Xavier's, West Sixteenth St., New York, where he labored for many years at parish work under the pastorship of Father Merrick. He later on succeeded Father Merrick as pastor, at a time when the new church of St. Francis Xavier was well nigh completed.

Father Dealy was most highly esteemed by the late Cardinal McCloskey, and was chosen by his Eminence, about twenty years ago, to take charge of the first pilgrimage that ever left the shores of America for Rome. In the Eternal City he was treated with distinction by the Pope, the Cardinals and the other dignitaries of the Church. On behalf of the pilgrims he presented Pope Pius IX. with a handsome American flag, and the Holy Father was so pleased with the gift and the manner of its presentation, that he gave Father Dealy a superb gold chalice set with precious stones, and a valuable missal encased in massive metal covers.

In 1871 Father Dealy founded the Xavier Union, which is now the Catholic Club, and was for many years its spiritual director. He also took a prominent part in the organization of the Catholic Union, a body of prominent Catholics which watches over the interests of the Catholics of New York State. He was appointed spiritual director by Cardinal McCloskey, and was the medium of communication between the Society and the Cardinal.

Father Dealy was made Rector of St. John's College, Fordham, in 1882. During his term many improvements were effected at Fordham, and chief among these are the remodelling of St. John's Hall and the repair of the college roads. For the work which he was enabled to accomplish in St. John's Hall, the old seminary, he was indebted entirely to the generosity of one of Ours, at that time prefect of the Third Division, who donated to the College the handsome legacy of five thousand dollars. Father Dealy laid the foundation of the New Science Hall, a beautiful structure, which was completed by his successor. At the close of his rectorship in 1885, Father Dealy returned to St. Francis Xavier's, but was subsequently sent to Boston, thence to Philadelphia, and finally to St. Lawrence's in 84th St., New York, where he died at 2 o'clock A. M. Wednesday, December 23, 1891. He had been ill with pneumonia since the Thursday immediately preceding his death. His death was calm and peaceful.

Father Dealy was perhaps better known in New York than

any of our fathers, and he had many friends whom his polished manners had attracted to him. He was a man of tact and prudence, and, though he could not be called a great preacher, the care he took in preparing his sermons gave him at one time a local renown. The same care he bestowed upon whatever literary work he undertook. An example of this may be seen in the article from his pen in the present number on "The Struggles and Sufferings of our first American Missionaries." It was well received at the time and met with praise even from Protestant journals.—R. I. P.

Mr. Thomas M. Connell.

Thomas M. Connell was born in Baltimore, Md., July 20, 1868. He studied at a preparatory school in his native city till he entered Loyola College. Here he remained till he had completed first grammar. After distinguishing himself at college by his talent and piety, he felt the call of God to that life of perpetual martyrdom that our late Fr. General puts so vividly before us in his letters. The offering was acceptable, and he proved to be a victim to be sacrificed in a few short years. No great works mark his career in the Society, though he gave proof of such bright talents that many predicted for him a brilliant career of usefulness. Why he was taken so soon it is useless to ask. The past year has shown us too often that God takes some to himself after a brief service. We mourn their loss, but we rejoice that they have died in the Society and won the crown, and this thought consoles us when God's kind providence snatches away the promising young life. May it not be that one Jesuit soul in heaven is of more value to us and to the world than many on earth?

Mr. Connell's life in the Society began in Frederick, August 4, 1884. He had always been delicate, but at this time he grew very rapidly, and out of proportion to his strength. In August, 1891, he went out from Woodstock to reap from the seeds of seven years' sowing. But the reaper had done his work as he sowed. St. Francis Xavier's, New York, was the scene of his teaching labors. He worked with zeal and success till December, when the fatal disease, that had already entered his system years before, gained the mastery. In November he caught a severe cold, which completely undermined his weak constitution. He fought on bravely however, and did his work as long as he could; and longer than a less courageous soul would have done. Though advised not to go to the chapel for the Renovation of Vows, on the feast of the Immaculate Conception, still he was anxious to offer again his holocaust, and he dragged himself to the altar, almost tottering as he proceeded. That perpetual offering in word, was soon to be sealed in deed in heaven. On

that day all were convinced that the final summons was not far off. He was, by the advice of the doctor, removed to the hospital during the month of December, where his brother, two years his senior in the Society, and his mother were in constant attendance during the Christmas vacation. His brother then returned to his post of duty in Boston, momentarily expecting the end.

During the month's lingering before his death, what distinguished Mr. Connell especially and evoked the admiration of everyone, was his wonderful patience. Through all those weary hours of the days, and through the still longer hours of the nights he was perfectly resigned. When Fr. Rector finally announced to him that there was no possible hope, Mr. Connell calmly replied: "Very well, father; it's all right." He was ready to die and happy to go. During the hours of silent suffering he had prayed and made himself eager for the sacrifice. The thoughts of one so young and talented as he, could not but naturally turn to the future in aspirations and hopes of achieving much for the glory of God, but his life as a Jesuit, short as it was, had already taught him to despise what the world loves, to immolate even a laudable ambition, and to seek only the things that are above. He died without a struggle, January 13, 1892, and was buried in our peaceful little cemetery at Fordham, whilst the pure snow kept falling in heavy flakes upon his last resting-place. —R. I. P.

Brother James Egan.

Brother James Egan, temporal coadjutor, was born in the little town of Barr, diocese of Killaloe, Ireland, 10th of May, 1814, and was received into the Society at St. John's College, Fordham, Sept. 13, 1855. He made his noviceship in this college and was cook there for seventeen years. He was then sent by superiors to the parochial residence of Chatham, Canada West, where he remained but one year; here he contracted the seeds of those terrible afflictions of his right hand and leg, from which he suffered a martyrdom in his later life.

From Chatham he went to Montreal, and after three years returned again to Fordham where he spent the remainder of his life. After his return to St. John's College he was cook there for one year and then assistant for about thirteen years. For the last three years of his life he was unable to do any work, as he was suffering from intense agony of body. A horrible cancer gradually ate away the flesh of the right hand to the bone and caused the hand and arm to swell to enormous proportions, while an excruciating pain continually tortured the poor brother and allowed him little rest, much of which he took in a chair, until towards the end when his excessive weakness forced him to his bed. The devouring cancer exhaled a most noisome odor, which tried much the

physical and moral endurance of those who came near the sufferer. Added to this was a running sore in his leg. As his last days approached, his pains and agony increased. The poisonous humors seemed to spread throughout the whole body and life for him, for weeks before death relieved him, was a veritable martyrdom; yet he bore all with great patience, and died peacefully in the Lord, January 19, 1892.—R. I. P.

Father Cornelius B. Sullivan.

After a short but zealous life in the sacred ministry, Fr. Cornelius B. Sullivan died in Detroit College, on the night preceding the 16th of February. He had scarcely completed his thirty-sixth year; but his death, though premature, was not unexpected. His health had been failing for several years, and shortly before his death he had the grace of recognizing that his end was at hand. When he saw the February number of the little Church Calendar, which he had himself started and conducted up to the month before his death, he noticed the black border of mourning for Very Rev. Fr. Anderledy. "Next month," he quietly remarked, "there will be a black border for me."

Fr. Sullivan was born in Buffalo, N. Y., on February 23, 1856. Four years later his parents removed to Chicago, and took up their residence near the Holy Family Church, in what was then the unsettled West side. His earliest years at school were spent with the Christian Brothers, and later in the parochial school of the Holy Family parish. When St. Ignatius College was opened in 1870, Fr. Sullivan was one of the first pupils. Three years later, at the age of seventeen, he entered the novitiate at Florissant. At college he was noted for a buoyant, kind-hearted and energetic spirit. These excellent qualities, together with that intense earnestness, which was ever at the bottom of his character, became by religious discipline and training, the striking characteristic of the efficient teacher and the zealous pastor. After three years at Florissant, Fr. Sullivan, at the age of twenty, was sent to Cincinnati, to teach one of the academic classes and assist as prefect. He was mature for his years, serious in attention to duty, and his work in the college was gratifying and successful. At this early age he began to manifest his inclination and fitness for the Society's peculiar office of preaching. He gladly accepted every opportunity of addressing the students, and he not unfrequently appeared in the pulpit of the succursal church of St. Thomas. His voice was strong and clear, his delivery impressive, and his language fluent and persuasive. The promise of these early years was later on sufficiently realized to show how eminent he might have been in the pulpit, had not his health failed during his studies.

In 1879 Fr. Sullivan began his course of Philosophy at Woodstock. He took up his studies with an energy and laudable ambition that promised much for the future. But his health gave way, and his strength declined so rapidly that about January he was recalled and stationed at Cincinnati. For the remaining months of the school year, and during the following year of 1882–'83, he taught in St. Xavier's College. In September of 1883, Fr. Sullivan was sent to St. Louis; and together with several scholastics in equally delicate health, he began the study of theology.

In the early part of 1885, the scholastics who were studying in St. Louis, were ordained by the venerable Archbishop, in the old "College Church." About a month later Fr. Sullivan was sent to Detroit, the scene of his labors up to the time of his death. He entered upon his work of teaching a class of small boys with characteristic energy and good will; and the interest which he manifested in everything committed to his charge, made him beloved and esteemed by those for whom he labored, and caused his influence for good to be generally felt in the college and parish. Directing the students' sodality, preparing classes for first Communion, and subsequently as prefect of studies in the college, or director of the parochial schools, his zeal and activity were ever conspicuous.

Among his religious brethren in the community Fr. Sullivan was noted for his delicate charity: no one could anticipate another's wants or do an act of kindness in a more considerate and unobtrusive manner.

In the fall of 1886, his health began to fail perceptibly, and it was known that his lungs were seriously affected. He went south during the winter and regained his health and strength so rapidly, that when he returned in the following June to Detroit, he was ready again for work in the college or church. His appearance of strength, however, was due rather to his buoyant spirit than to any relief from his organic complaint. Fr. Sullivan himself was well aware that his affection was of a serious nature and that he was hurrying prematurely to the grave. He was therefore engaged during the following year in lighter duties about the church and college. His voice had lost none of its strength and clearness, and his energetic spirit made up for the lack of bodily vigor.

In 1888–'89 Fr. Sullivan made his third year at Florissant. His strength in the meantime was continually sinking; and when he returned to Detroit, after his tertianship, it was easy to see that a year had wrought a considerable change. However, it was his desire to work to the end, and he was made assistant pastor and placed in charge of the parochial schools. He continued in these duties up to the time of his death, and except during the last few months, he lost comparatively little time on account of ill health. In his last sickness, though

he did not think that there was any immediate danger, he acceded cheerfully when it was proposed to him to receive Extreme Unction. His piety had always been rather solid than demonstrative ; but when suffering and even in his sleep, he was heard to ejaculate with great fervor the sacred name of Jesus. His simple and earnest devotion to the Blessed Mother of God was touchingly manifested by his regularity in rising every evening, even when very weak, and kneeling down to recite the *memorare* before composing himself for the night.

Strengthened by holy Communion and purified on the day of his death by the sacrament of penance, he expired so peacefully that those who were with him doubted at first whether the repose into which he fell was a quiet sleep or the repose of death. When the remains were taken to the church, large numbers came to testify their respect and love for one whose loss they had many reasons to mourn.

Fr. Sullivan will be missed in the church where he became identified with so many of the devout practices and pious associations ; he will be missed by the school children, who had learned to love him while under his kind and efficient management ; and in the religious community he will be long remembered for his conspicuous virtues of zeal and charity. —R. I. P.

Mr. Remigius Vial.

Our young scholasticate met its first grief on the 15th of March, 1892, in the death of Mr. Remigius Vial. He was born on the 24th of April, 1866, at Tournon on the Rhone, in the department of Ardèche, France. He was educated at the apostolic school of Avignon, where after having finished his studies, he remained for some time to teach the lower grammar classes. He was received into the Society in his twentieth year, and reached the novitiate of Florissant on the 6th of September, 1886. A year later, in company with the other novices of the New Orleans Mission, he set out for our new novitiate of Vineville, Macon, Ga. Upon his arrival his health was found to be greatly impaired. The beneficial influence, however, of the climate soon restored his strength.

On the 8th of September, 1888, Mr. Vial pronounced his first vows and began his juniorate, in which he was director of the choir. Towards the end of August, 1889, he was sent to St. Charles' College, Grand Coteau, La. It was the intention of superiors that during that year, he should study philosophy in private, as they feared the arduous duties which the life of a regular scholasticate might entail. During the year, however, many and various were his occupations : professor of the preparatory course, prefect of the study hall, director of the college orchestra and brass band. In old St. Charles',

Mr. Vial won the respect of the students, the affection of his brethren, and the admiration of his superiors. As a prefect, though exacting in the observance of the regulations, he was nevertheless kind, and was consequently both loved and esteemed by those entrusted to his charge.

When the scholasticate was opened at Grand Coteau, Mr. Vial began the study of philosophy. Although very weak and almost on the brink of the grave, he set to work as if many years had been promised him. What was most to be admired in him was his remarkable love of community life; as long as able, he dragged himself daily to the refectory and ordinary recreations.

On Sunday, March 6, he felt himself rapidly sinking. With his wonted calmness he himself asked to receive the last consolations of holy Church, and those that were present will not soon forget the piety he showed whilst receiving them. From that time forth he grew worse and suffered intensely, yet he never wearied of repeating the Holy Name or of attending to the many little practices of piety which he had marked out for himself, and which he followed with the utmost punctuality. On March 15, shortly before the morning class, it was evident that Mr. Vial had but a few hours to live, and thereupon, Rev. Father Rector, surrounded by the community, recited the prayers for the departing soul. During all this time Mr. Vial was perfectly conscious, and followed, as we could all plainly see, every part of the sad ceremony. A few hours later the struggle was over, and a soul beautiful in life, but still more beatiful in death, stood before its God.—R. I. P.

Brother Michael Haugherty.

On the 23rd of March at St. Ignatius College, Chicago, died Brother Michael Haugherty. The fourty-nine years which he spent in religion, were distinguished by a conscientious discharge of every duty, and by the faithful practice of those virtues which we expect to find in one who makes profession of imitating the hidden life of our Divine Lord.

Born in Ireland on the 1st of September, 1815, he entered the novitiate at Florissant on the 3rd of May, 1843. Towards the close of his noviceship he was sent to the St. Louis University and remained there until 1849 when he was transferred to St. Joseph's College, Bardstown, Ky. Then he went in 1852 to Cincinnati where he performed the duties of a lay brother during ten years; returning at the end of that time to St. Joseph's. When in 1869, Ours gave up the house and college at Bardstown, Brother Haugherty came to Chicago where he remained for the rest of his life. Here in the various capacities of tailor, visitor during examens, in the morning, and as porter he gave edification to all, both Ours and externs, by his silence, regularity, and by his ever oblig-

ing, cheerful disposition. But the virtues, for such we may truly call both, which Brother Haugherty seemed most to cherish, were the two so dear to our holy Father Ignatius, poverty and cleanliness. Ever careful, even nice, in his own person he extended the same exactitude to all about him and his room was at all times a model of neatness as well as of poverty. His love of poverty was remarked by all at his death, when, save his crucifix and beads, there was found in his chamber only the most necessary furniture, a bed, table, kneeling-bench and a chair which he seldom if ever used. His love for holy poverty prompted him to do without fire, save during the most inclement days of our not very mild Chicago winter.

If Brother Haugherty's life had been edifying before, it became doubly so during his last illness. Periods of intense pain were followed by brief respites during one of which on each of the last few days, holy Communion was administered. The brother's preparation for this was a consolation for all who witnessed it. When roused from the lethargy, to which the anguish of a moment before had given place, and told that the Spiriritual Father had gone for the holy Viaticum, he immediately began praying and his prayer seemed ever to be the formula of the vows; as though he wished again to offer his all to his Saviour, who was about to give his all, his very self to him.

He has gone as we may well hope to receive the reward of a long life, filled with virtues and made more meritorious still by the sufferings borne so patiently at its close.—R. I. P.

LIST OF OUR DEAD IN THE UNITED STATES
From March 15, 1892 to June 15, 1892.

	Age	Time	Place
Remegius Vial, *Schol.*.....	23	Mar. 15	Grand Coteau, Louisiana
William Garnier, *Schol.*	25	Apr. 28	St. Ignatius, Montana
Fr. Dominic Neiderhorn	77	June 10	Detroit, Michigan
Raymond Brown, *Schol.*	29	June 17	St. Mary's, Kansas

Requiescant in Pace.

VARIA.

The Alaska Missions.—The Rev. J. B. René, S. J., President of Gonzaga College, Spokane, Washington, who is at present purchasing supplies for the Alaska Missions in San Francisco, was asked by the writer for some facts concerning the missions in that country. The Rev. Father said :—

"We have already three very flourishing missions in Alaska, with seven sisters and five brothers. One of our missions, St. Alphonsus, is on the coast at Cape Vancouver, where Rev. Father T. J. Treca, Father Musset, Father Barnum, a brother and two sisters reside. Another mission, Holy Cross, is at Kozyrevsky, about four hundred miles from the coast, where Father Tosi, the Superior of the Alaskan Missions, Father Judge, three brothers and two sisters live. This mision has a fine log school-house where over seventy Indian children of both sexes attend school. It has also a farm of over twenty acres of cleared land, where they raise cabbage, turnips, potatoes, onions, lettuce, etc., in abundance and of average quality. A third mission, St. Peter Claver, is at Nulato, on the Yukon river, about two hundred miles from Kozyrevsky. There Fathers Ragaru and Robaut live. All things considered, our missions in Alaska are doing well and making great progress in christianizing and civilizing the Indians in that region. Of course our missionaries, and the sisters, have undergone great hardships occasionally from the inclemency of the weather during the long winter months. But in the future, I trust, that the fine warm log-houses, which we have built, together with plenty of warm clothing, will prove adequate protection against even the rigors of an Alaskan climate."

Three sisters of St. Ann have arrived at San Francisco from Montreal, Canada. They are Sister M. Jean Damascene, Sister M. Antonio and Sister Winifred. The sisters, none of whom are over twenty-two years old, are on their way to Alaska Territory, and will be accompanied by the Rev. Father Parodi, S. J., of the Colville Mission, Washington. They will sail from San Francisco on the *St. Paul*, on June 1, and are going to aid seven other sisters of their Order in teaching and taking care of the Indian girls in the three Alaskan Mission schools.

One of the sisters when asked if she did not feel a little lonesome going to a country having such a rigid climate as Alaska, so far removed from her kindred people, and from where she could not communicate with her relatives, or late convent associates, more than once a year, replied: "We undoubtedly feel sorry that we cannot hear from our parents, or from our Home Convent for a whole year after we sail from here, but, apart from that, our home is where our vocation calls us, and we are contented."—*San Francisco* Monitor.

Australia, *Sydney.—The College of St. Ignatius, Riverview.* We have received with pleasure the school annual of this college, called *Our Alma Mater*. It is indeed a notable production and gives us an idea of the progress of the college of which we had no idea before. It contains a complete register of all the successes of the college, in examinations for the university of Sydney, on the cricket field, at football, lawn-tennis, on the river, and on the parade-

ground. The camera has been brought into service to give us numerous illustrations of the college from within and from without, of its beautiful surroundings, of its cast of "Julius Cæsar," etc. We have no hesitation in saying, that no Catholic college in the United States is as well provided with grounds and apparatus for athletic sports; and, what is still more remarkable, all this has been the growth of but ten years. We are apt to pride ourselves upon our rapid progress, but where will we find a college that can show progress such as this in so short a time: "Opened by Father Dalton in 1880 with 17 pupils—its roll of students in 1891 runs up to a total of 146. Then there were four professors; now, including visiting masters, there are twenty-four. We presume that the building—our present guest house, which then did service for everything, dormitory, chapel, class-room, dining-room, and study halls—could not have cost more than £1200; now there are no less than five distinct ranges of buildings, which in the aggregate must have come to close on £40,000. In the early days the students were satisfied with a very small patch of cleared ground for a play ground, now there are four large play grounds covering twelve acres. In addition—the baths, boatsheds, rifle ranges, tennis courts, pavilions, have all sprung into existence during the last few years. The internal development has fully kept pace with the external. Not content with enlarging and organizing systematically the many different subjects which compose the ordinary course of College studies, the superiors have constantly added new branches such as physiology, chemistry, and shorthand to the curriculum."

We agree with *Our Alma Mater* that even in this age of leaps and bounds, we do not think the progress of this school can be looked upon as less than phenomenal. The annual contains also a description of the novitiate of Loyola and its six novices. This we would quote entire for our readers did we not hope to have a letter written expressly for the LETTERS, giving details of both the college and the novitiate. We congratulate St. Ignatius College and the Society on what has been done. May we hear soon from it again!

Belgium.—The province of Belgium is at last going to definitely take possession of the Vicariate of the Congo. The territorial limits have been defined by a decree of the Propaganda. This is a vast mission which promises much. The part confined to the Belgian Province will have the name of "Mission of Kwango." The Holy Father has also entrusted to the Belgian Province the direction of a general seminary in India; it will be soon established at Krandy in the island of Ceylon.

Bengal. The school of Ranchi is enjoying great prosperity under the direction of Fr. Laurent. A large number of children have recently been sent there from various centres by the missionaries. At Ranchi, these children of the jungles are taught their religion, and after a few years of this training, prove excellent auxiliaries in the work of our fathers.—Last March, the prince of Damrong, brother of the king of Siam, with his suite, visited our college of St. José, of Darjiling. Mr. Ritchie, deputy commissioner of the district, introduced the party to Fr. A. Neut, Rector of the college. They were all delighted with their visit.

Books, *Recent publications*:—

Loyola and The Educational System of the Jesuits. By the Reverend Thomas Hughes, S. J., New York: Charles Scribner's Sons, 1892. Father Hughes' book, which has been so long delayed by the publishers, has at last appeared both in this country and in England. It consists of two parts: (1)

Educational History of the Order; (2) Analysis of the System of Studies. The author tells us: "I have endeavored to present a critical statement of the principles and method adopted in the Society of Jesus. The effort to explain the sources, process of development, and present influence of the system within and without the Order, has made of the first part a biographical and historical sketch, having for its chief subject the person of the Founder: while the details and the pedagogical significance of the various elements in the method appear, in the second part, as a critical analysis of the Ratio Studiorum." Father Hughes has given us an extremely interesting book for one of Ours to read, while its value may be estimated from this, that there did not exist before in English any explanation of the Ratio and its history and its practice at all, and in other languages such explanations were contained in huge, and oftentimes rare, folios which were difficult of access. The author deserves our heartiest thanks for what he has done. We are confident it will do much to make the Ratio better known amongst our own people as well as among strangers to us. No one interested in education (and who to-day is not?) should fail to read it. The book has been well received even by those whom we would expect to have little sympathy with anything coming from a Jesuit. The *Critic* of New York says:—Mr. Hughes has treated his subject with great thoroughness, and though his style is not free from faults, his work will interest all who are interested in education. Of course he is a partisan of his Order; but his partisanship is not at all offensive, and the tone of his book is excellent. At the present time, when educational aims and methods are so much under discussion, light ought to be sought from every quarter; and we recommend this book therefore to the attention of American educators."

The province of Belgium has published a valuable book for those called to give retreats. It is *Oeuvres Posthumes du R. P. Verbeke.* A description of this work will be found on page 251.

A. R. P. Joannis Roothaan Adnotationes et Instructiones Spirituales ad usum NN. This valuable work will be found described on page 250.

The new Spanish edition of Rodriguez has been completed and may be had bound in six handy volumes for about two dollars from the Libreria Catolica de Subirana, Barcelona. This edition has been reprinted in accordance with the edition of 1615 which had been revised by the author himself. We hope that a new edition of this valuable book will soon be translated from this revised Spanish edition for the use of those who speak English.

Père William Van Nieuwenhof, of the province of Holland, has just published the fourth edition of his life of Blessed Margaret Mary Alacoque under the title: *La Fiancée du Roi.* This same father is also editing a new life of St. Ignatius in French. The first volume has already appeared; the second is in the press.

Father Sabetti has issued the article he published in the Ecclesiastical Review on The Decree "Quemadmodum" with explanations in pamphlet form. It is published by Murphy and Co., Baltimore, price twenty-five cents.

The second edition of Father Maas's Life of Jesus Christ is already printed, but the work is delayed on account of the new illustrations which are being made in Germany.

Books in the press or in preparation:—

Commentarii in Exercitia Spiritualia S. P. N. Ignatii, auctore Antonio Denis, S. J. See the authors announcement page 253. The first volume has not yet appeared.

A number of inquiries have been made from us in regard to the new edition

of the Imitation of Christ and the reprint of Père Grou's works, announced by the Catholic Publication Society as in course of preparation by Father Frisbee. The Imitation is about one half finished and the editor hopes to have it ready for the press in the autumn. It will hardly be ready for the public before Christmas or even Easter. The works of Père Grou are being translated, but they will not appear till after the Imitation.

Father Maas has written a book of some two hundred pages which he entitles *A Day in the Temple.* It will be published by Herder of St. Louis who promises to have it ready by September. The price will probably be $1.00.

The little work of the late Father Bayma, *De Zelo Perfectionis Religiosæ*, will soon be translated into Dutch. There is an English translation, but it is at present out of print. A French translation was also made by Pere Olivaint.

The great work of Father Richard Cappa, which will consist of from thirty to thirty-six volumes, many of which are already in print, on the *Discovery of America and the Spanish Domination*, is full of exceedingly interesting documents, found in different archives, chiefly in the national archives of Paris where this father spent many months last year.

The volume of the *Letters of Blessed Peter Favre*, published in Madrid by Father Velez, contains many very valuable documents which he has discovered, on the correspondence between Charles V. and Father Ortiz; they are remarkable documents on the history of those times. Father Velez has also collected many of the *Letters of Father Laynez*, which are to be published when completed. These letters, and the six big volumes of the *Cartas de San Ignacio*, will surely be the purest sources for the history of the earliest times of our Society.

Father Nonell is preparing a life of Father Joseph Pignatelli. This life will be full of interest on account of many documents on the great tragedy against the Society last century, and its restoration, so closely connected with Father Pignatelli's life.

Buffalo, *Canisius College.* — June 16, silver Jubilee of the new St. Michael's Church in charge of the fathers of Canisius College, Buffalo. The beautiful church, a massive structure of red sandstone, was built by the late Fr. Durthaller, who was then Superior of St. Michael's.—June 21 is the closing of the scholastic year and commencement. Mgr. Schmitz, a former student of Canisius College, now Rector of the Scandinavian College at Rome, has promised to obtain for our students the papal blessing of our Holy Father Leo XIII., to be bestowed at the closing service on the feast of St. Aloysius.—Graduates in Philosophy this year 8, in the commercial course 18.—*Letter from Fr. Heinzle.*

California, *San Francisco.*—The gentlemen's sodality of the Blessed Virgin is in a very flourishing condition, numbering about five hundred men. On the third Sunday of the month they march in full regalia, with banners flying, from their chapel in the basement, along Hayes St., entering the church where they receive holy Communion in a body. The scene is very impressive and consoling. In our sodality are found the most prominent Catholics of the city, representatives from all the walks of life.

The scholastic year just ended has been very successful. The boys have been remarkably studious and well-behaved. Several very excellent boys have entered the Society.

Santa Clara.—Up till within a few days of his death, Fr. Bayma, besides his class of mathematics, taught also, by special request of Archbishop Rior-

dan, four seminarians who were preparing for ordination. Two of them, Joseph F. Byrne and Joseph McQuade graduated from here some years ago with great honor, and having made part of their theological course in Baltimore returned to California after being ordained deacons. The other two received sub-deaconship and deaconship at the house of Archbishop Riordan in the old Mission Church of Santa Clara on the 22nd and 23rd of February. A few days later all four received priesthood in St. Mary's Cathedral, San Francisco. Before leaving Santa Clara College the Rev. Joseph Byrne and Rev. Joseph McQuade were the recipients of a very beautiful testimonial from their old fellow-students. It consisted in the presentation to each of a silver gilt pyx and oil-stock, accompanied by the hearty good wishes of all the college boys. Since the coming of Archbishop Riordan to San Francisco he has sent quite a number of his boys to our college to finish up their classical course and study philosophy even after taking their degrees at the Christian Brothers' College. They all preserve the warmest esteem for their old professors. The college sent some excellent subjects to the novitiate last year and will do the same this year.

San José.—The new *Collegium Inchoatum* will be ready to receive students on the first Monday of August. The outlook is very favorable and with the assistance of St. Joseph much good is augured through its means to the noble hearted people of San José. Rev. B. Calzia, the Vice Rector hopes to have at least thirty free scholarships founded by generous friends.—The new German church of St. Mary's on Third St., near the corner of Reed was dedicated a few months since by Archbishop Riordan in the presence of a large assemblage. The structure is a beautiful edifice of brick and sand-stone with a seating capacity of 800. The interior is finished in Oregon pine. The building cost nearly $15,000. Judge M. P. O'Connor, to whom we have been under obligation for so many former favors, donated the lot on which the church is built. Father Müller secured the money necessary for the building from the German residents of the city, even Protestants lending a willing hand. Mr. Klinkert, a member of the congregation, kindly volunteered his services as architect and under his supervision the church was built.

Los Gatos.—The novitiate is in a most flourishing condition owing to the manifest benediction of Heaven. There are some 25 novices almost entirely from our colleges of St. Ignatius and Santa Clara. They are in excellent health and spirits. Rev. D. Jacoby, the Rector and Master of Novices secured some time since for his juniors and novices a lovely villa, in the midst of the cedar-tipped Santa Cruz mountains. It is but a quiet hour's walk from the novitiate. On the spot is a sulphur spring. Two other springs of cool clear water have been christened by the novices respectively, St. Francis Xavier and St. Stanislaus. Near by is a beautiful lake and a reservoir stocked with mountain trout and other fish. The novices and juniors have the freedom of both for boating and fishing, thanks to a kindly neighbor.—We hope by the next number of the LETTERS to have ready the long promised notices of Rev. FF. Bayma and Young, and of good Br. Boggio.

Canada.—Those who know St. Mary's College or have lived there may be interested in knowing that the corporation of the city has undertaken to widen Bleury St., and the tearing down has already begun. This will make Bleury the great centre thoroughfare, connecting the residential with the commercial part of the city. At first we thought the towers of the Gesù had to go, as the street is to be widened on the church side, but the city could not afford the expense. So, unless some new decision is come to, that part of the

street immediately fronting the Gesû is to be left entirely as it is and the church will therefore project out several feet on the street.

The right tower of the Gesû as you enter is now being utilized for the Sacred Heart and Apostleship of Prayer Centre. Fr. Nolin has transferred his offices and men there. There are four floors very neatly fitted up. They have elevator, stairs, and telephone.—The new wing connecting the Gesû with the College is progressing rapidly, the front is in cut stone. This building is to have seven stories. At the same time the old college is to hide itself behind a magnificent new façade rising directly from the street. It is hoped the new wing will be ready for September to accommodate the ever increasing number of students. Fr. Pichon, our great French missionary, headed a pilgrimage to St. Anne de Beaupré last week. It was composed of nearly two thousand ladies from Montreal. The steamer *Three Rivers* was chartered for the occasion. Many extraordinary cures are reported. The funds realized went to the Carmelite Sisters of Hochilaga.—Fr. Donovan who preached several retreats here during last Lent has again returned to the Northwest to take charge of the American Mission at Sault Ste. Marie. Ours are in great demand here as missionaries, and Fr. Superior finds it difficult to supply all. Fr. Eugene Schmidt, lately returned from Paris, and Fr. Stephen Proulk spent the greater part of Lent at Holyoke, Mass., where they were so successful in Fr. Curier's parish, that many of the neighboring Curés sent pressing invitations to Rev. Fr. Superior, to allow them to continue their labors in other fields there. Rev. E. Durocher who once taught at St. Francis Xavier's, New York, has been named Rector at the Immaculate Conception, and Fr. Eugene Schmidt is the new Minister. It would be quite a surprise to those who may have once known this part of the Suburban City, to see how wonderfully it has changed since our fathers have come here. Seven years ago there was hardly a house in the vicinity, and now it is a young town with its electric lights, macadamized roads and a fervent Catholic population running up into the thousands. Not a saloon in the whole parish, and only one or two Protestant families. The people never tire going to church. They sometimes come four or five times on a Sunday or holiday. Upwards of five hundred children attend the convent and brothers' school. Much of this success is due to the untiring zeal and energy of the parish priest, Fr. Arpin. The Immaculate Conception is gradually becoming a permanent home for the scholastics. The garden now counts some thirty varieties of trees, some of them very rare. These will soon afford abundant shade for all.—*Letter from Mr. Harty.*

Constantinople.—The Government of Constantinople shows itself more and more hostile to the Catholics and to the French. Little by little the Christians are dismissed from their place in the government to be replaced by Mussulmans. A decree of the Sublime Porte forbids the selling of land for building churches or schools. Another decree commands that the authorization of the government be required for all schools which have been opened without it. Now, all the schools of Syria, and they are numerous, as well as those of Armenia, even the University of Beyroot have not this authorization. The French ambassador has obtained a delay for the present in the execution of this decree. Books can no longer be printed till they are sent to Constantinople to be revised. Several publications of our press at Beyroot had to be interrupted on this account. For each number of our journal, the *Bachir*, the editor must go to Ceruil and each time there is some difficulty in regard to certain articles,

Denver, Colorado, *College of the Sacred Heart.*—George C. O'Connell, to whom the LETTERS owes much for his articles on California and New Mexico, was ordained priest by the Rt. Rev. Bishop Matz at Denver, Colorado, Saturday, June 4, 1892.—*Ad Multos Annos!*

Egypt.—The superiors of our three houses (the College of Alexandria, the College of Cairo and the residence of Minich), have been presented to his Highness the Khedive during the month of March by the charge d'affaires at Cairo. He received them with the greatest kindness. The conversation consisted especially in remarks about education. The Khedive congratulated and thanked the fathers upon what they were doing for his subjects and expressed the desire to see the education of the girls better attended to. He was then told of the school at Minich, directed by our Syrian Sisters of the Sacred Heart, which numbers two hundred pupils and is very successful. The College of Alexandria has 210 scholars, that of Cairo 300. Both have received, as well as the University of Beyroot, the visit of the admiral Dorlodot Des Essarts, who commands the French squadron of the Mediterranean. The admiral is an excellent Christian. He was welcomed with songs and exhibitions and showed much kindness to our fathers.

England.—Our fathers, on January 18, opened a new college at Wimbledon, at the extremity of the diocese of Southwark and at the very door of London. The *Letters and Notices* says:—

"It has all along been in contemplation to open a day school, like that of St. Francis Xavier's, Liverpool, in connection with the mission of Wimbledon, and this intention was the chief reason for accepting the church there when it was offered to us five years ago. There is great need for a school of this character for London Catholic boys, many of whom, for want of such a provision, are attending Protestant schools. A small plot of land has been purchased on which there are already erected two covered iron buildings, together with a brick building at the back. This was originally put up for a skating rink, and then was converted by some gentlemen into covered tennis courts. The All-England Tennis Ground immediately adjoins. Classrooms have been erected, and the rest makes an excellent ambulacrum and gymnasium, whilst there is still an open piece of ground left large enough for a playground. This arrangement it is thought will be abundantly sufficient for present purposes. The ground is in the Worple road, just below the church, and a residence large enough for the staff of the church and college is to be taken for the present close by. Father William Kerr is in charge of the new college."

Fordham, *St. John's College.*—During the month of May, the usual devotions were held in honor of our Blessed Mother every evening. At 8.15, the whole college gathered around the statue in the quadrangle and sang a verse of a hymn; then one of the students spoke on one of our Lady's titles for about five or seven minutes; this was followed by the *Regina Cœli* sung by all, and then the students retired to their respective study halls. One evening his Grace Archbishop Corrigan and his secretary were present at the unique devotions, and expressed themselves as very much pleased. Two large arc lights were suspended above the statue and illuminated the scene. The old custom of wearing a silver medal of the Blessed Virgin on a little blue ribbon is still kept up. The cadets had their competition drill in the

beginning of May for the honor of carrying the colors. On the staff of one these latter is a gold band on which the name of the victorious company is inscribed each year. At the end of the month Rev. Fr. Provincial came, reviewed the battalion and presented the colors to Co. D. On the next day the cadets took part in the Decoration Day parade and covered themselves with glory.

The elocution contest took place on Sunday, June 5. About twenty candidates for the prize presented themselves and all did well.

On May 15, 13 students made their first Communion in the college chapel, and in the afternoon of the same day, 25 students were confirmed in the parish church.—During the month of June each student offers one Communion of reparation to our Divine Lord, so, every morning at the usual students' Mass, about 8 receive holy Communion.

A solemn high Requiem Mass was celebrated June 13, for deceased students of the college.—A student was baptized on the feast of St. Aloysius before all the members of the college.—*Letter from Fr. Hart.*

France.—In the midst of the open persecution of the Government, and in spite of the determination to act with rigor against us, the providence of God has up to the present moment protected our houses. You have heard of the expulsion of Père Forbes. About Easter, the Government sent an inspector to announce to the college of Vaugirard, Paris, that four fathers, whose names he gave, must leave the house. At Rue des Postes, the preparatory school for St. Cyr and the Polytechnic, three fathers were obliged to leave. In the four provinces of France the colleges and the residences carry on their works in peace for the time being. It is probable that the *loi d'associations*, which destroys at one blow all our houses, will not be voted during this legislature.

Georgetown.—The new chapel of the Sacred Heart was solemnly blessed on May 19, by his Eminence Cardinal Gibbons, in presence of the Rector of the Catholic University, and a distinguished company of priests and laymen. The Cardinal made an appropriate address. The *College Journal* thus describes the chapel:—

The chapel which Mrs. John Vinton Dahlgren is now erecting for the College is intended as a memorial to her infant son, Joseph Drexel Dahlgren, who died at the age of sixteen months. It is cruciform in plan, and the style of architecture is English Gothic of the thirteenth century. It is ninety-seven feet in length, exclusive of the porch, which extends twelve feet further. The width is forty feet, but across the transepts sixty feet, which extend nearly one-half the entire length of the building. The interior of the nave is sixty-four by thirty-six feet, terminating by the chancel, which is twenty-seven feet deep by thirty-six feet wide. There is a northern and a southern transept, each containing a small chapel, separated from the nave by triple arches. In the southern one is situated the choir. The vestries are placed similarly to the transepts, connected behind the high altar by an oaken screen, handsomely carved. There are doors from the side charpels to each vestry, as well as to the chancel. The principal entrance is by a spacious portico, having a magnificent Gothic door.

The height of the structure is sixty-one feet from the grade-line to the summit of the cross. The side walls are three feet thick, strengthened by buttresses. The building is well lighted by windows of lancet form. In each of the transepts there is a large triple window with stone mullions and tracery of very graceful design. The eastern window, over the porch, is particularly

handsome, the tracery forming an orange cross. That over the altar is a rich five-light window, set in stone mullions and tracery, as are all the rest, and of Munich stained glass. The trimmings of the doors and windows, as well as the weatherings of the buttresses, are of Indiana limestone, of superior quality, but similar in other respects to the warm, gray stone of the dressings of the new building.

The interior of the edifice will be even more chaste and tasteful in treatment than the exterior. The roof is open timbered, that over the chancel being curved, to follow the form of the curved principals, and will be richly moulded. The timber used is Georgia pine highly polished. The external face of the walls is of handsome red brick, laid in red mortar, and the internal face is in hard lime finish. A handsome bell turret surmounts the east end of the chapel, which altogether will be in complete harmony with the surrounding college buildings. The seating capacity of the chapel, including transepts, and making allowance for abundant aisle space, is calculated at four hundred.

One of the most beautiful and important features of the chapel will be the white marble altar of pure and elegant design, lighted by the large varicolored window of stained glass above it. A large marble slab on the floor before the altar will contain a brass memorial tablet, on which is to be inscribed the date of the birth and death of Joseph Drexel Dahlgren, whose remains will be deposited in the tomb below, and there beside him his devoted father and mother will rest when God shall call them. The chapel is to be dedicated to the Most Sacred Heart. Work is progressing rapidly and it is expected that the new chapel will be ready for use on the opening of classes, or shortly after.

As the architect and Father Richards are agreed that the custom of placing the choir over the entrance door in our churches is an abomination, they have decided to locate the choir of male voices, of which the University is justly proud, in the south transept. There will be no gallery, as it is looked upon by the architect as a disfigurement to a church.

Library.—The Shea collection is in position in the Riggs Library. It is a rare and valuable collection, unique in books relating to the Indians; in books and pamphlets relating to the history of the counties, towns and cities of the United States; in histories of Canada, in manuscripts, and in the *Relationes* of Ours. The Indians collection has books illustrating 79 dialects.

There are in all, 5540 books, 5003 pamphlets, 1105 unbound magazines, and four large cases of unbound newspapers not yet examined.

Germany.—Our Fathers continue to give retreats, missions, and lectures. Lately Father Granderath had given lectures at Dortmund with general satisfaction, and had many Protestants among his hearers, when suddenly an order arrived stopping the lectures. Great was the indignation of the audience, of Catholics as well as of Protestants, but the Superiors were not disconcerted. They sent at once Father T. Pesch, who continued the lectures. The Centre, in order to pass the laws on education, had not brought in the Bill for rescinding laws against the religious orders, and had for a time, more than their Catholic constituents liked, leant on the Government. The interference of the Emperor has set them free; they may now act more independently, and irrespective of the wishes of Count Caprivi, which will be an advantage to the Catholic cause.

Our exclusion from Prussia for the present may not be so great a disadvantage after all, for those Orders that are permitted are so much harassed and

interfered with by the authorities, that their life is far from agreeable. The fact that we had for the year 1891 forty-one scholastic novices and twenty-one lay-brother novices, seems to indicate that there will be an opening for us, and that we are not yet forgotten in Germany, for even in our most flourishing days we had scarcely more novices than now.

The College of Feldkirch.—In Austria, Germany, and elsewhere, education is a monopoly claimed by the State, not only thus far, that the State has all the private schools inspected and their pupils examined by State officials, but to the extent that the teachers require a special license for teaching, even after passing the prescribed Government examinations.

In England any one may erect a school and teach; it is his own affair to get pupils, to please the pupils and their parents. In Austria it is different. The State, in its paternal care, watches over and supervises everything, and grants the privileges attached to State schools only with reluctance. The Provincial has sent for years some of the fathers who had finished their theological course to Prague, Vienna, to hear the lectures of the professors of philology. They have won golden opinions for themselves by their industry, talents, and scholarship, and so at last the Government has granted to the college the rights and privileges of a public institution, at present for the four lower classes; later on these will be given for the higher classes as well.

The difficulties thrown in our way have their advantages. The men selected for teaching are picked men, who will be equipped with the necessary knowledge, and who possess the gift of communicating their knowledge, men abreast with the progress of modern philology, who have gained the esteem of the professors of the universities. The frequent change of masters, which has not always been a boon to the pupils, is now made far more difficult. Our adversaries can no longer say in reproach that we send raw young men to teach our classes, that we are afraid of modern research and modern methods, or that we protect ourselves against modern science by studied ignorance.

The testimony of Holzinger, Professor at Prague, deserves quoting. He said: "He could not properly call our men his students, for their minds were already formed and their judgments mature, but he was bound to bear testimony to their intelligence and their talents; they were the best students he ever had." Such testimonies contradict the prejudice that the study of philosophy and theology unfits men for acquiring any other science. It is to be hoped that our men may in time be able to do more in the department of science and mathematics, and equal their predecessors in the old Society.—*Letters and Notices.*

Fr. Baumgartner says that the death of Mgr. John Janssens, the great German historian, was a most edifying one, and that he was to a very high degree, *amicus et benefactor Societatis.* All those who have read his immortal work of the "History of the German People" can testify to his admiration for the labors of our first fathers against Protestantism. Mgr. Janssens has willed to our fathers all his library, which is of great historical value.—*Lettres de Jersey.*

St. Ignatius, *The Oremus from America.*—We are indebted for the following fact to Father Algué of the province of Arragon, now at the Georgetown Observatory.—When the office for the feast of St. Ignatius was being composed, invitations were sent to all the provinces for contributions. A great number of prayers of course was sent in. The prayer sent by the province of Mexico was chosen and is now the *Oremus* of St. Ignatius. It is therefore an American prayer.

Missouri Province, *Chicago.*—Father Paul Ponziglione, the devoted Indian missionary, after a life spent on the frontier and in the wilderness, has settled down in Chicago, where his days are spent in looking after the Italian residents of the World's Fair city. He holds regular services for them in the basement of the college church, which is well filled by his inceptive congregation. Father Ponziglione deplores the want of a church for the exclusive use of his countrymen in the immediate neighborhood.

Cincinnati.—The students are arranging and cataloging their library according to the Woodstock card system. The library association numbers about 125 members. The boys are enthusiastic about their new gymnasium, 145 of them attending the class drills. The room is 32 by 60 feet, and contains two ladders, a bridge and upright ladder, a climbing pole and a climbing rope, two punch or striking bags of different arrangement, parallel and portable horizontal bars, swinging and travelling rings, a vaulting horse which affords endless amusement, four pulley machines, a pulley machine with rowing attachment, a quarter-circle, numerous dumb-bells, Indian-clubs, etc.—Two houses adjoining the church and fronting on Sixth Street have been bought in order to prevent all possible complications arising from manufacturers buying out the whole corner and erecting a factory on it.—Two branch schools for smaller children will be opened in the parish, one near the Good Samaritan Hospital, the other towards Mt. Auburn.

Florissant.—The bequest of the late Mrs. Patterson to the novitiate is estimated at $35,000; and it yields a yearly rental of $3,200.

Milwaukee.—The list of former Marquette students, who are devoting themselves to preparation for the priestly calling, as printed in the last number of the WOODSTOCK LETTERS, omitted the name of James Ritger. Mr. Ritger was one of our first students, and probably the first of all to receive major orders, having been elevated to the diaconate on March 19, at Oldenburg, Indiana.—At the laying of the cornerstone of St. Michael's Church, Father Meyer was invited to deliver the English address.—The Marquette College Lyceum is doing active work, three lectures having lately been delivered under its auspices, the first on the subject "What shall we read," by Rev. Father Meyer; the second on "Classic Scenes and Heroes" by Mr. Thomas Conners, and the third on "A Social Plague-Spot" (Divorce), by Father Fitzgerald, Rector of St. Ignatius College, Chicago.—Donations for the new church have been generous beyond all expectation, parishioner vying with parishioner to give to the Lord. The largest gift is that of Mrs. Cramer, who has signified her intention of paying for the 16 columns of polished granite which will rise to support the Gothic arch of the church. The estimated cost is from $15,000 to $18,000. New property lately purchased will give a frontage of 345 feet on Grand Avenue. This ought to give ample space for a magnificent church and college.

Omaha.—The eloquent rector of Creighton College gave a course of dogmatic lectures on Sunday nights, throughout Lent.

St. Louis.—The Provincial Congregation meets here on July 5.—During Lent, sermons were preached in seven or eight churches of the city by our fathers.—At the last meeting of the Alumni Association, 80 members were present, and the following officers were elected: Dr. John P. Bryson, President; M. McEnnis, Charles Knapp and Paul Bakewell, Vice Presidents; A. V. Reyburn, Secretary; E. C. Slevin, Treasurer. In response to the toast "Law," Hon. Adiel Sherwood expressed the hope that the university might

soon have a complete Law Department—a sentiment evidently very popular, judging from the prolonged applause which greeted it.

Scholasticate.—In the April disputations, Messrs. Weisse, Bergin and Robinson defended; Mr. Hornsby's lecture on "Glimpses of the Infinite," was a short synopsis of Miss Clerke's "System of the Stars."—The missionary fever seems to be prevalent, as two of Missouri's third year men have received permission to go on the missions after their examination. Mr. Thomas Neate will go immediately to the Rocky Mountain Mission, and Mr. Wm. L. Hornsby, who has joined the Portuguese Mission at Macao in China, expects to be summoned to China. The departure of these talented and popular scholastics will be deeply felt by their brethren, but one consolation is that our loss will be the missions' gain.

St. Mary's.—A Kansas cyclone visited the institution on April the first, and played various little jokes on the premises, raising a few roofs, breaking windows and demolishing the grand stand on the ball field. Fortunately no one was injured, and the money loss will be covered by $500.—St. Mary's has the great honor this year, of carrying off the first and second prizes offered by Very Rev. Father Provincial in the inter-collegiate contest in Latin composition.

Naples, *Our Lady of Pompeii.*—You ask me if there is any connection between the Sanctuary of Pompeii and the Society. Some of our fathers occasionally preach there. Last year when there were great feasts during the month of May, there was one day reserved to our fathers, and you may see in the Neapolitan *Lettere Edificanti*, a short account of what they did, though there is nothing worthy of special mention. About this wonderful sanctuary itself, which has sprung up in a very short time and where God in his infinite mercy is pleased to work wonderful miracles in honor of his beloved Mother, a great many things have been said and not enough for the reality, though the reality far exceeds all that has been published. Still there is something strange, not about the sanctuary nor the devotion to our Lady, but about some of the persons connected with the sanctuary. I do not know enough of the facts to say more. I can only add that with this Sanctuary of our Lady of the Rosary, no religious order is connected. Even the Dominicans, who either began it or were connected with it at first, withdrew from it in the course of time. As to the wonderful occurrences there can be no doubt, for the hand of God shows itself at this shrine.

Of our province what shall I tell you? You know as much as I do about the New Mexico Mission. Here the fathers of middle age are working; the old ones are now rather unfit for work; the young generation, very promising, is yet in formation. Our principal work consists in our colleges which prosper. In Naples we have 430 day-scholars, and 135 boarders. Were there room for more, we could easily reach 200 boarders. Thanks be to God the Society is progressing not a little in Italy, notwithstanding the new order of things. Please remember me to all.—*Letter from Fr. Degni.*

New Mexico, *Old Albuquerque.*—Father Charles Ferrari has just rented for one year a twelve-roomed building at El Paso to be used as a hospital, and after furnishing it completely, has secured the services of a party of nuns from Emmitsburg to conduct it. Great interest has been shown in the enterprise by the people of the town, and by none more encouragingly than by the most prominent physicians, who are all non-Catholics. Father Bueno has well-grounded hopes of being able to erect a separate church for the Mexi-

cans after a time. This is something to be earnestly prayed for, as the present double set of services makes matters rather annoying to priests and people alike. Bishop Chapelle may be said to have begun his episcopal work by confirmation at Old Albuquerque, a ceremony which we have not enjoyed for about ten years. He stopped with Ours for some two weeks, in order to visit all our fifteen outlying missions, wherein he met with many a novel and edifying incident.

New Orleans Mission, *Grand Coteau.*—Our last disputation took place on April 29. 1st year—Defender, Mr. J. Remy—Objectors, Messrs. G. Fillinger and F. Wagemans. 2nd year—Defender, Mr. G. Wilkinson—Objectors, Messrs. R. Macready and I. Philippe. Physics—Mr. J. Sherry.

New York, *St. Francis Xavier's; Novena of Grace.*—Very marked attention was called to the novena preparatory to the feast of the canonization of St. Francis Xavier and St. Ignatius. The little book entitled "The Novena of Grace" was read in the refectory, and all the community made the novena with great fervor. The people were instructed in the power and value of the novena; and two or three miraculous cures were effected. One lady, who was blind, regained her sight during the novena. One of the students asked that his father might make his Easter duty, and in spite of seeming improbabilities the prayer was heard. On the feast itself the relics of our two saints were exposed for the veneration of the people. It was during this novena that the appointment of Bishop McDonnell of Brooklyn was announced. Perhaps St. Francis Xavier and St. Ignatius had something to do with this; for the appointment was a most acceptable one.

There has been a great demand for our preachers this year, even from the beginning. Brooklyn that was so long closed to us has received us with open arms. The new bishop gave the signal when he invited Fr. Provincial to preach at his consecration. Fr. Pardow preached in the Brooklyn Cathedral, Pentecost. Frs. Halpin, McKinnon and O'Conor have also preached there. A half dozen retreats and missions have already been given there by Ours.

The Xavier Club possesses many talented young men, who devote their energies at times to the writing of plays. Mr. Boylan, one of our alumni, wrote a very successful play, which was much admired on two evenings.

A new departure has been made in the church. Every month a calendar is issued, giving useful and interesting items of news. Literary exhibitions or specimens were given by all the classes. The play of King John was produced with remarkable success by the students on April 20. The preparatory department gave Rob Roy on the 18th of May. Though the play is suited to larger boys, still it was admirably performed. The philosophers gave an interesting exhibition in electricity on June 1.

Results of year's work. One notable result of the year's work in the college, has been the greater energy manifested in the study of mathematics. At the beginning of the year it was announced that the mathematic note would be combined with the other notes for class standing. Formerly failure in mathematics did not interfere with promotion in the regular class of Latin, Greek, etc., and many neglected their mathematics in consequence. It is probably a safe estimate to say that the marks in mathematics have been raised 25 per cent by this arrangement. Another advantage is that there is no halt at the completion of rhetoric. The greatest result of the year was perhaps the work of the Post Graduate class. Fr. Halpin in lectures given twice a week, went through a very complete course in ethics. Large num-

bers attended regularly, and about twenty have written the prescribed essays and passed their examinations for the degree A. M. A permanent organization, under the title of the Xavier Ethical Society, has been the outcome of the lectures. It was organized on March 23, and bi-weekly meetings have been held since that time. Ethical questions are discussed at each meeting. One gentleman who attended every lecture, was so much pleased that he sent a $100 check, in token of gratitude. Two of our alumni who attended the lectures are students of medicine in this city. Some time ago a professor of the medical college asserted that all moralists gave full approval to the operation of craniotomy; another professor made some insinuating remarks about the Jesuit maxim of the end justifying the means. These students asked what action they should take in the matter, and being advised to write a letter of protest to the professors, they wrote letters to the two professors, and got all the Catholic students to sign them. Both professors read the letters in public; the first was thankful for the correction, as he was not aware of the Catholic doctrine; the second was a little piqued that a passing phrase, as he said, should have called forth such serious criticism. Some weak ones among the students, perhaps possessed of a spirit of liberalism, were afraid that such a stand would endanger their success in examination, but the two leaders of the protest were fearless, and they succeeded brilliantly in examination.

Xavier Ethical Society. Fr. Halpin has stirred up the Xavier Alumni Sodality. Large numbers have been in attendance. A memorial Mass was offered for Fr. P. F. Dealy in March, at which Ex-Mayor Grace, Mr. John D. Crimmins and many other prominent Catholics were present. Mayor Grant sent a letter of regret that he could not attend. Fr. Halpin is the Society's representative in the Catholic Summer School.

One of the most gratifying incidents of the year was the appointment of Rt. Rev. Charles E. McDonnell, D. D., as Bishop of Brooklyn. All are acquainted with our exclusion from this diocese during many years. When, then, one was named as the bishop, who was not only an alumnus of the college, but a friend of the Society, it was pleasant news to all of us. Bishop McDonnell was a student from Infima Grammatica to rhetoric inclusive. Then he went to the American College, and returned a Doctor of Divinity. In 1885 he received the degree of A. M. from our college. The bishop elect made a week's retreat at Keyser Island, previous to his consecration. While there he was quite prostrated, and even gave up the idea of having the consecration on the day appointed. He has a great devotion to the five Jesuit martyrs of the Paris Commune; and he sent to New York to obtain their relics. These he wore on Sunday, and on Monday, the day of consecration; they gave him relief from his illness and renewed strength. At the banquet following the consecration, he proclaimed in the presence of the assembled bishops and priests, that the evening before he had decided to postpone the consecration, but that he had obtained the relics of the five Jesuit martyrs, had worn the relics during the whole ceremony, and that it was through their intercession that he was able to go through the whole ceremony and appear before the assembly of clergy and laity.

A day or two after his consecration, Bishop McDonnell drove down to the college and presented a very costly chalice to our Rev. Father Provincial, as a mark of his gratitude for the sermon on the day of the consecration. Father Provincial kindly donated the chalice for daily use in the domestic chapel.

A great honor and mark of friendship was bestowed on the Society in the

selection of Fr. Provincial as the orator at the consecration. How well that sermon was preached we all know from the universal praise that it elicited from the press. The college tendered the bishop a reception on April 27, the hall was tastefully decorated with flowers, flags and electric lights. A very large crowd was in attendance, so that extra chairs were put in every available nook. The bishop made a little speech at the end, expressing his gratitude, and declaring that whatever eminence he had attained, was due chiefly to his training in Alma Mater. A lunch was served in the refectory after the reception. The boys profited by getting a holiday. Bishop McDonnell is the second bishop from St. Francis Xavier's; the present bishop of Newark, N. J. being the first.

Some of our younger alumni have also been honored of late; Fr. James N. Connolly, class of '84, has been made secretary to Archbishop Corrigan, replacing Bishop McDonnell; Fr. Joseph F. Delany, class of '83, has been appointed professor of philosophy in Troy Seminary.

The Commencement took place on June 27, in the college quadrangle. Distribution of prizes three days before. General Communion on St. Aloysius's day. Owing to the Provincial Congregation, the annual graduates' retreat will be deferred till July 9.

Our Lady of Loretto (Italian Church).—Fr. Russo has purchased a new piece of property to meet the demands of his growing congregation. It cost $50,000. The alterations have been begun, and will probably be completed by the fall. The archbishop issued a circular, asking all the parishes to take up a collection for Fr. Russo. Many have already sent in their contributions. Fr. Piacentini of Rome has been added to Fr. Russo's small community.

Philippine Islands.—Owing to the kindness of Padre Simo, we have received the *Estado General de la Mision en las Islas Filipinas en* 1891. From it we learn that this mission contains 36 parishes or missions, 178 reductions, 132 religious of the Society, 57,948 Catholics, 181,463 inhabitants. During the past year there have been 1062 baptisms, 2293 marriages, 3243 deaths, 2443 adult baptisms. The mission is increasing every day. The highest civic authority in the island, vice-king or general, is a descendant of the well known family of Amigant which lodged St. Ignatius while he was sick in Manresa; he was formerly a student of the college of Friburg. We are also indebted to Padre Simo for the last number of the *Cartas Filipinas* extracts from which will appear in our next number.

Retreats for Men.—These retreats are conducted with great success by our fathers in France. A rather novel method of fixing on the mind of the poor workingmen a composition of place for the following day's meditations, was adopted at the house of retreats of St. Germain en Laye. During the evening recreation, the exercitants are assembled in a large hall, where one of the fathers explains various scenes from the life of our Lord which are thrown on a screen and thus prepares the way for the solid work of the morrow. The number of workmen coming to these retreats is very large, as is evident from the fact that last year alone, 2175 men attended the retreats, under the direction of our fathers of Champagne.—The same good work is carried on with no less fruit by our fathers in Spain, especially at Barcelona, Manresa, Tortosa, Valentia, Gandia, etc.—And in South America we find several houses of retreats, some of which can accommodate from 200 to 300 persons. There are two such houses at Santiago in Chili, and one at Cordoba de Tucuman, in the Argentine Republic.—*Lettres de Jersey.*

South America, *New Granada*.—The novitiate and house of studies at Chapinero (Bogotá). "This house is a splendid manifestation of St. Joseph's liberality no less in regard to material help in its building than in the increase of vocations which, since the readmission of our Society into New Granada, have always kept on. We started only a few years ago, and to-day besides the novitiate, we have a juniorate in full course and we expect to have philosophy next year; even up to the present time, a short course of theology was taught here, though this house is intended primarily for a house of probation. R. F. Gamero, who before the expulsion of Ours from Costa Rica was rector of the college of Cartago, is superior and master of novices. We are at present 53 in all; 19 novices, of whom 14 are scholastics and 5 coadjutors; of the juniors 8 are in rhetoric, 7 in belles-lettres and only 3 in grammar. The house is not merely comfortable, it is also beautiful and even elegant in its exterior appearance. It consists of two separate buildings, one of which, the old-time villa of the archbishop of Bogotá, is reserved for the use of the scholastics; the other with chapel, refectory and kitchen is left to the novices. The grounds are large enough, so that we enjoy a fine hand-ball alley, a small lake and garden beautified by the presence of numerous pines, cypresses and eucalyptus.—*Letter from Mr. E. Quirós.*

Spain.—A central seminary for poor young men of Spanish extraction has just been founded at Salamanca. It is called *Universitas Pontificia* and enjoys the Pope's high patronage. One of our fathers conceived the plan and has been asked to carry it out. The work began this year with 50 students, out of 300 candidates.—*Lettres de Jersey.*

Manresa.—The College of St. Ignatius, in Manresa, the only one of the old Society in our hands, is about to be given up by us. The Mayor and Town Council, to whom it belongs, demanded that we should alter our course of studies, which the provincial refused to accede to. He proposed keeping a day-school on the Mayor's plan, and removing the boarders elsewhere to a new college to be built somewhere near Barcelona. Our philosophers were to be removed to Manresa from Tortosa, which would compensate for the removal of the boarders, but "the powers that be" would not come to terms about it. The church, with the deeply interesting chapel *del Rapto*, will also in all likelihood cease to be in our keeping—a thing to be regretted. There is a bit of hostility to Ours at the bottom of all this. There is to be no Tertianship at the *Santa Cueva*—the Holy Cave—next year, for the reason that the present house is to be knocked down and a model Tertianate to be built instead. Work is to begin the day after St. Ignatius' day. This is what is proposed, but the trouble about the college may alter plans.—*Letters and Notices.*

The Island of Majorca, where the holy brother, St. Alonso Rodriguez spent nearly all his life, invites us to found a college and has presented a formal petition for the same to the provincial of Aragon. Unfortunately the province has no men to send there.—We have a letter from this same province describing the great work which is being done by the sodalities in the University of Barcelona. It will appear in our next issue.

The Rocky Mountain Mission, *Missoula*.—A few words from Father Pye Neale: "I am just getting ready to run up to the Bitter Root Valley about fifty miles, to a beautiful place called Hamilton. We have three outside places. Can't build churches fast enough and havn't enough priests.—You ought to be out here to study the flowers. Please give my regards to the

ordinandi and to everybody; so many things to say and so hard to get started a-saying them. Off to the train;"—Father Neale tells us that he has a valuable manuscript on the Indians which is quite original and interesting, filling 142 pages of manuscript and which he wishes to bring out in the LETTERS.

Schools.—The mission headquaters at Spokane has charge of schools in Washington, Idaho, Montana, Oregon, Wyoming and Alaska.—On the Upper Youkon they have three missions in the region where the lamented Archbishop Seghers lost his life. The schools in these missions are under the immediate direction of the Government Bureau of Education.—St. Ignatius' School, Montana, has a contract with the Government for 300 pupils. This contract is made by special act of Congress, and cannot be changed by the Indian Bureau. The school here is taught by our fathers, the Sisters of Providence, and the Ursuline Sisters.—The Holy Family School, Montana, has a contract with the Government by special act of Congress, for 100 pupils, who are also taught by our fathers and Ursuline Sisters.—St. Paul's School, Montana, has a contract with the Indian Bureau for 160 pupils; previously it had a contract for 200.—St. Peter's School, Montana, has a contract for 200 scholars, but the Indian Bureau refuses to recognize the contract or pay for the education of these children on the ground that they are not Americans, but Canadians. Father Van Gorp says they were born in the United States and that their parents are known to have lived this side of the Canada line for fifteen or twenty years. The Government has paid for the education of the children of this tribe since 1879, and until recently there was no objection to the contract. This school is taught by Ours and Ursuline Sisters. A new building for the boys has just been completed at an expense of $12,000, and another for the girls which cost $35,000. If the Indian Bureau does not observe the contract these fine buildings will be of no use.—The Crow Mission School, Montana, has a contract for 100 children; previously it contracted for 125. This is taught by Ours and the Ursuline Sisters.—The Cheyenne Mission School, Montana, is also taught by Ours and Ursuline Sisters.—The Cœur d'Alene School, Idaho, contracts for 75 children. Previously it contracted for 90 children. This is taught by our fathers and the Sisters of Providence.—The Colville School, Washington, has a contract for 70 pupils. The number was reduced, but has been increased to the original number. It is taught by Ours and the Sisters of Providence.—The Yakima School, Washington, is larger than before, although the Indian Bureau has reduced the contract. It is in charge of our fathers and Sisters of Providence.—Father René, is acting as Procurator for the Rocky Mountain Missions on the Pacific Coast for the present year during the absence of Rev. Father Van Gorp, who is in the East. The father said that the trouble between Father Van Gorp and Commissioner Morgan of the Indian Bureau, concerning the contract for St. Peter's Mission School, Montana, has been adjusted, the Commissioner having signed the contract.

Zambesi.—Father Daignault, formerly superior of the Zambesi mission, at the commencement of this year went to Europe to endeavor to get subjects. He visited the scholasticates of the province of Germany in Holland and in England. He sent on his first batch of men on the second of April from Southampton. Our Rev. Father Vicar in giving his consent wrote: "Not only I permit, but I am delighted to see Ours departing for the foreign missions." The Provincial of Germany has given several of his best subjects and others have asked the favor of following those who have gone. The first

have already arrived at Grahamstown and they are going to try to found a reduction near to Fort Salisbury.

The labors of the zealous Fr. Hornig among the Cafres are meeting with great success. His mission at Keilands is in the most flourishing condition. There he blessed a pretty little sanctuary last December, erected on the summit of a hill by the valiant old Brother Migg, who has since gone to his reward. The chapel is dedicated to our Lady of Good Counsel, and may yet be the chosen place of pilgrimages for South Africa.

Home News.—*Spring Disputations*, April 29 and 30, 1892: *Ex Tractatu de Deo Uno*, Mr. Kelley, defender; Messrs. McMenamy and Hanselman, objectors. *Ex Tractatu de Ecclesia*, Mr. O'Sullivan, defender; Messrs. Ennis and Donoher, objectors. *Ex Scriptura Sacra*, "Pascha nostrum Immolatum est Christus (I. Cor. v. 7), Mr. Mulry. *Ex Ethica*, Mr. Duarte, defender; Messrs. Matthews and Boone, objectors. *Ex Psychologia*, Mr. Thompkins, defender; Messrs. Quinn and Finnegan, objectors. *Ex Ontologia*, Mr. Corbett, Defender; Messrs. G. Coyle and A. Brown, objectors. *Astronomy*, "The Photochronograph," Mr. Nearey.

Ordinations by his Eminence Cardinal Gibbons on June 28, 29, 30. The new priests for the Maryland-New York Province: William H. Coyle, Daniel A. Doherty, Joseph A. Gorman, Joseph F. Hanselman, William. S. Hayes, Peter Kayser, James V. Kelley, Edward E. Magrath, Patrick F. X. Mulry, Peter J. O'Carroll, Joseph J. Prendergast, Joseph V. Schmidt, Louis S. Weber. For the Missouri Province: Francis B. Cassilly, Albert A. Dierckes, Joseph P. Gillick, Thomas F. Treacy, William J. Wallace. For the New Orleans Mission: Marius Léautier, Augustine Porta. For the New Mexico Mission: William A. Forstall, Joseph L. Lafon.

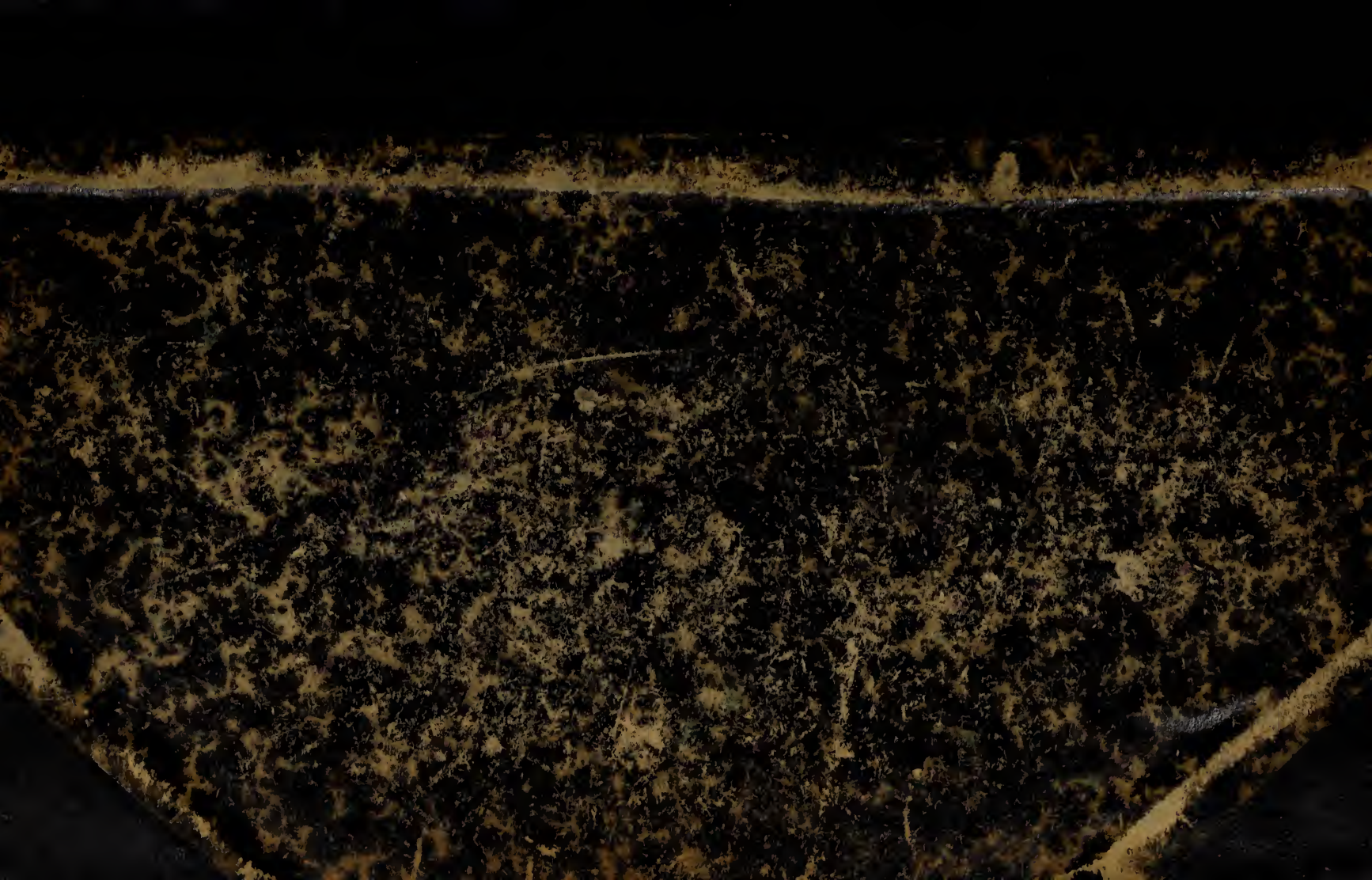
Library.—Catalogues still lacking in our collection:—

1. Prov. Rom.—'83 ('49, '50').
2. Prov. Taurin.—'32, '34 ('48, '49, '50).
3. Prov. Sicula —'16, '17, '18, '19, '20 ('21, '22, '24, '25), '27, '28, '30, '31, '32, '34 ('49); about 1805–1814, cf. cat. 1891.
4. Prov. Neapol.—'32, '33 ('49).
5. Prov. Galic.-Austriac—'34, '37, '38, '32, and all earlier.
6. Prov. Galic.—('49, '50, '52).
7. Prov. Germ.—'32, '37, '44.
8. Prov. Galliæ—'29, '27, and all earlier.
9. Prov. Lugdun.—'46.
10. Prov. Hispaniæ—'21-'26, '31, '39, '42, '53, '55.
11. Prov. Arag.—'65.
12. Prov. Angliæ—('43, '48, '49, '50, '39-'28).
13. Prov. Missour.—'36 ('44), '49 ('51) ('34-'23).
14. Prov. Mexic.—'21-'54, '58-'65, '19, and all earlier.
15. Missio Nankin—'78, and all earlier; '90, '87, '81, '80.
16. Prov. Hiberniæ—('44, '45, '46, '48, '49, '50).
17. Prov. Venetæ—('49, '50).
18. Prov. Russiacæ—1808, '10, '12, 13, '14, '15, '17, and all later; 1805, and all earlier.
19. Prov. Franciæ—'60.

We owe to the kindness of Mr. Cooreman a copy of "V. Prov. Hibern. Index Alphabeticus Sociorum ann. 1834."—Father Carlos Sommervogel, S. J., Strasbourgeois, has kindly sent us a fac-simile copy of "Catalogus eorum, qui de Societate Jesu Romæ versantur sub finem mensis Maii, M. D. LXI," and

of "Index eorum, qui in Collegio Societatis Jesu, Vienne Austrie versantur," the latter referring to the same year as the former. Fr. Sommervogel found both documents accidentally, forming as they do an appendix to "Assertiones trium linguarum latinæ, græcæ, hebraicæ quas defendent studiosi in Collegio Societatis Jesu. Viennæ, 1851 in 4." To appreciate this happy accident at its full value, it must be remembered, first, that the earliest printed catalogue thus far known was the "Catalogus personarum provinciæ Poloniæ, S. J.," published in 1717; secondly, that the newly found catalogue dates back to the fifth year after the death of St. Ignatius, and to the twenty-fifth year after the first confirmation of the Society. The last page represents the Austrian double-headed eagle with the initials: "F.I.C.A.," i. e., Ferdinandus I. Cæsar Austriacus. We need not remind our readers that Ferdinand I. reigned from 1558 to 1564. Fr. Sommervogel has added an interesting historical introduction and a learned biographical appendix.

According to the latest count, our library contains 33,259 vols. This does not include pamphlets, text-books, books in Spiritual Father's and Professors' libraries, and books now in private rooms.

OFFICE OF THE LETTERS.

The present number has been delayed through our correspondents not forwarding their contributions in time. We again ask all of Ours who have contributions for the October number to forward them to us as soon as possible. —The educational department is opened in this number. — We have been asked to add a Query Department, *and this we shall be glad to do in our next number. We ask, then, that those desiring information on questions concerning the history of the Society, or on any matters of interest to Ours, to send them to us at their earliest convenience.— We hope to issue the next number in October.*